

The American Friend

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Vol. XXX No. 8

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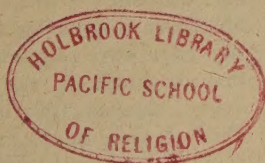
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The Sunday School Lesson

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Provided by the Board on Christian Education—Edited by Percy M. Thomas

For April 12—The Mission of the Seventy
(Luke 10:1-7, 21-24)

PERSONAL EVANGELISM

When he was in the unfrequented part of Palestine called Perea, Jesus expressed a strong concern for the plentiful harvest, for which there were few laborers. To Jesus the harvest was evident where conditions were about as unfavorable as they could be. The Pereans were hated, despised and neglected. As Jesus' heart was touched there came to him the sense of a great opportunity. Into this he entered with his disciples and remained for an extended time. Following in the train of John the Baptist and of the Twelve, the seventy went ahead to prepare the way.

It is much easier to see the scarcity of laborers than to see the possibility of a good harvest. But the insight of Christ can show us that the promising field is wherever there are willing hearts. Results come only when people feel a need of spiritual help. Jesus could do little in proud Judea; the response was slightly better in Galilee; but in Perea people were more anxious for the message.

Those who think they have everything have no response to an offer of help, nor an understanding of the needs of others. Some one has said that our wars result because the treaties that are supposed to end conflicts are made by nations satisfied with what they have, and because they take little account of the dissatisfied and dispossessed. By such action we not only hinder others but ourselves. Jesus found the poor, the sick and the despised ready soil for his word. But many who have property, good standing, and fine abilities know that something is still lacking. The seeds of the kingdom are also readily planted in their lives. Human judgment of outward conditions does not easily show where the harvest will be plentiful. The doorway exists among all kinds of men, wherever there is a sense of need. Our concern is to be sensitive, to know seeking souls.

In this first planned campaign of missionary effort, two points stand out in the instructions given. They are "pray" and "go"; commune with God and act on the results of the communion. This double expression of concern is imperative in all Christian effort.

Jesus called the seventy to a difficult

task. Who would have it otherwise in Christian service! Such tasks challenge our heroism and test our metal. An expression of Christian love in hostile conditions calls for manhood and womanhood of the highest type.

What were the instructions given? Do not burden yourselves with luggage. Money, extra food and a change of shoes will hardly be necessary. They may impede your progress. Have faith that those to whom you go will provide your needs. There is urgency about getting on with your work. Do not stop for the usual long salutations. Be sure to be courteous. When you go into a home give the brief salutation, "Peace be to this house." Those with a like spirit will understand, and from them a blessing will return to you. If not, it is good to have saluted that house in love. Do not waste time in social visiting. Do not find fault with the hospitality shown.

Was this a successful mission? It quite exceeded the highest expectations of the seventy, and they did much they had not anticipated before they started out. People with deranged minds and unstable in spirit came under the quieting influence of the Lord.

Only seldom does the record show that Jesus rejoiced, but here there was real cause for it. The seventy had learned a great lesson in faith and those had been found who could carry on Jesus' work. The hour was made more impressive when Jesus said that the special favor of God had been shown them, to them had been opened the channels through which God is revealed.

The seventy started a great Christian tradition from which has grown our modern missionary program.

HOMER J. COPPOCK.

Chicago, Illinois.



For April 19—Growing Tension With
False Leaders

(Luke 11:37-48, 52-54)

GROWING STORM OF OPPOSITION

In the verse preceding the lesson text Jesus said, "If thy whole body be full of light, *having no part dark*, it shall be wholly full of light." All that he says and does in this lesson can best be understood in relation to this great truth. He deals first with the Pharisees and then with lawyers. He says that they

are not "wholly full of light"; nor are they with "no part dark."

How often those who pose as light-givers, either intentionally or through ignorance, have some part dark! Have you been fooled by patent-medicine vendors who claim stupendous cures? Have you seen the get-rich-quick schemes for the investment of your money? Have you discovered the dark spots in social plans for complete human happiness? Have the near-religious cults nearly caught your interest as supposed dispensers of light? Have you found in Christian churches, some movements and leaders who are not "full of light?"

Jesus was teaching his disciples what he would teach us today—the cultivation of spiritual discernment. Ceremonies and practices of all religious groups may be overemphasized, and there is a tendency to substitute them for more essential things. In the first instance the teaching was through an acted parable. Jesus usually followed the custom of washing before meals in the way that his contemporaries did. In this case, however, he deliberately broke with the custom. The emphasis of the Pharisees on this sort of thing must be pointed out as less consequential in their relationship to weightier matters of the law. Jesus was much interested in keeping the law; but this was a human tradition built up by the leaders.

What good is there in cleansing the outside of the cup and leaving the inside unwashed? To the Pharisees, Jesus clarified the parable when he said, "Your inward part is full of extortion and wickedness." Your giving of alms should have a counterpart in giving "those things which are within." A beggar will be helped by a coin, but he should have in addition the love of your heart and an example of righteous living. Tithes have value both to the cause and the giver, but they have a larger implication in relation to practical justice and an expression of the love of God.

Note that Jesus directly approved almsgiving and tithing. Did Jesus anywhere condemn any religious practice as such? Did he not carefully follow the customs of his own religious heritage? Have you found yourself speaking lightly or in open condemnation of the practices of other churches, both Protestant and Catholic? Is there within yourself or others a sneering superiority regarding your own religious practices or the lack of them? If so, Jesus says to such today, cleanse "the inside of the cup." Find in your heart humility and toleration of religious customs practiced in sincerity of heart.

Jesus says with greater emphasis, make sure that your Christian activities include the actual practice of justice to

(Continued on page 167)

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EDITORIAL

A War for the Democratic Way of Life—For Whom?

THIS war, so we are continually reminded, is a war to defend the democratic way of life. Although this is an over-simplification, we readily agree that the human values of democracy are at stake—along with colonial empires. As the war progresses, however, another and even deeper issue unfolds. A war for the democratic way? Yes—but for whom? That interrogation point becomes the crux of the matter.

Is it the democratic way for those already free, and not for the colonies, as Prime Minister Churchill interpreted the Atlantic Charter to mean? Is it the democratic way for the white race only, as the United States and our close ally, Australia, imply by their actions if not by their declarations? In the midst of war, the embattled nations are having to come to grips with the question of color. It cannot be put aside. Upon how the question is resolved, victory or defeat may hinge.

While the war has not yet been waged to the point of decision, it has already resulted in certain pretty definite conclusions. Recent swift and devastating events in the Pacific have sounded the death knell of white supremacy. The fall of Singapore not only symbolized the end of imperial domination of the West over the East—it signaled “the rising tide of color.” So far as the Orient is concerned, the era of white rule is definitely out. White superiority is now but a myth. When two great men of color, Chiang Kai-shek and Mahatma Gandhi, representing seven hundred million people, got together recently to talk things over, the United Nations awaited the issue with bated breath, as well they might. Never again will the colored peoples accept the yoke of the white race. What then? Will the Anglo-American partners bow to the inevitable? Will they have the sagacity and the grace to do so generously and make a virtue out of necessity?

To bring these questions to point, may we put them to ourselves as Americans. Our thought naturally turns at once to the several millions of Negro citizens who suffer so many injustices and indignities at the hands of a democratic nation which they are

called upon to defend. But this is far from all. Do many of us realize the extent to which our country has definitely and consistently proscribed and insulted oriental peoples? To be specific, we have sinned above all against the Chinese, whose virtues and valor admiring Americans now extol. For particulars, we entreat all to read Frank D. Campbell’s “God Resists the Proud,” which appears in the *Messenger of Peace* section of this issue. This festering sore of race arrogance and discrimination is steadily feeding moral poison into our national veins. It is a cancer eating into the nation’s vitals. Nothing short of repentance—even though too suggestive of a death-bed repentance—will save us from this major sin. As a mark of such repentance, the least that the United States could do would be to correct the national stigma by such provisions as are suggested by Frank Campbell. We encourage Friends to follow up the practical procedure which he recommends. It is high time we were putting our house in order.

Acknowledging with “profound contrition” our sin of racial discrimination, the recent conference of American Protestants at Delaware, Ohio, declared: “So long as our attitudes and policies deny peoples of other races, in our own or other lands, the essential position of brothers in the common family of mankind, we cannot safely be trusted with the making of a just and durable peace.” This means, in short, that there will be no democratic way of life for any, if not for all.

You Can’t Indict an Entire People

GROWING uneasiness besets us as we listen to the mounting crescendo of tirade against the Japanese people. A certain amount of such abuse is to be expected as a part of war psychology, but to hear otherwise intelligent and well balanced persons publicly depreciate and denounce the whole Japanese race is disconcerting. It is disconcerting, first, because such attacks are libels against a great people. Heretofore, despite certain defamatory stories that were bandied about, the Japanese have generally been re-

spected for their kindness and culture; they are admired and loved by those who have known them intimately as steadfast friends. Why, because of the exigencies of war, should we foolishly belittle those whom we have praised—or eulogize those whom we have previously criticized? It doesn't make sense.

We have no words of extenuation for the military clique of Japan, into whose hands this country has played by its racial and political policies. But when we hear the Japanese people characterized as crafty and cruel, we recall the experiences of Gilbert and Minnie Bowles and of Gurney and Elizabeth Binford, who, in long and intimate association with the Japanese, found them to be loyal and lovable folks. These folks have not changed their natures over night simply because our respective governments are now at war against each other.

Such attacks, moreover, are an unjust reflection on the tens of thousands of Japanese residents and native-born citizens in this country who are as law-abiding and as loyal to American institutions as could be asked. How we wish that every American citizen could read Gracia Booth's poignant article, "You Can't Blackout the Stars," which appeared in the

Christian Century for March 25! More particularly, we wish it might be assigned as "required reading" for every speaker who talks loosely of defects in Japanese character.

In the second place, such defamation of the Japanese—or of any other people—is disconcerting because it breeds hatred and stimulates a war mentality. It will be difficult enough at best to get a reasonably sane peace settlement at the close of the war; it will be all but impossible if we sow freely the dragon's teeth of distrust and passion.

There is one effective antidote to this sort of thing. We heard the other day how it was applied by a Rotary Club in a certain town. When the storm broke against the Japanese in this country, the Rotarians gave a recognition dinner for a fellow-townsmen, a Japanese business man, as a tribute to him for what he has meant to them and to the community. Thus an emotional stability was maintained. Whenever one hears an indictment of any race or people, let him think at once of persons in that grouping whom he knows and honors. Just that promptly, the wholesale indictment breaks down. No, you can't indict an entire people.

There Is a River

By Charles M. Woodman

AMID the crash of the nations of the world, the slaughter of hundreds of thousands of armed men, and the social earthquakes that make civilizations tremble and crumble, I find my mind seeking more and more the rest and calm that lie hidden beneath the surface of this single phrase of Scripture, "There is a river." Found at the very heart of the forty-sixth Psalm, it may well take on a symbolic meaning—it seems to represent the changeless in the midst of changes that are taking place everywhere. It hints at calm movement forward while everything else is caught in the whirlwind and the storm. It talks of the eternal springs of God, life-giving springs, while everywhere else is the waste of desert sands. Purposely we shall change the clause following this phrase from "the streams thereof shall make glad the City of God," to the streams whereof shall make glad the heart of man. This will not essentially change the meaning, for whatever the City of God may mean in the mind of the sacred writer, it surely can be made glad only as the human heart is filled with joy. Let us then ponder the phrase, "There is a river" that makes glad the heart of man. Let it flow through all our thinking. Let it surge within our feelings until it refreshes the entire life. It is the life of God, an eternal spring, welling up in the heart of man.

This spiritual fact is illuminated for us by an experience which we had many years ago when visiting the old church of St. Leodegar in Lucerne, Switzerland. Late in the afternoon we listened to the famous organ, played by Mr. J. Breitenbach, son of the organist who composed "The Alpine Storm," which was still used to terminate every recital. After many classical pieces, he played the Fantasy Pastoral, which pictures in vivid tones the tempest in the Alps. It began with the shepherd's call and echo, the gathering of the cattle as they wended their way home-

ward, and the peasant's prayer. Then the organist touched keys that reminded us of distant thunder. We seemed to sense the rising of dark storm clouds from the horizon until they reached the zenith. Rolling up on top of one another, they flashed with vivid lightning; they crashed with roaring thunder; they seemed to rain with torrents. Then the tempest gradually appeared to blow with less severity; the thunder became intermittent, the crashes were less severe, and little by little the whirlwind of fury subsided. The music drifted into quietness and calm. It touched the chords of thanksgiving, and the shepherd's pipe was heard quietly playing to his gathered flock of sheep. The whole experience was deeply impressed upon us as in the gathering twilight within the church the declining light of the sun crept across the chancel and rested upon the figure of the Christ as the recital ended. Just so, in the midst of every human storm the person of Christ may live again in the hearts of men, and the life of God can be realized as abiding deep and regnant in the human spirit.

In "The Reconstruction of Religion" by Charles Ellwood, is a diagram in the form of a parabola, tracing the curve of human culture from the lowest animal level along the rising line of savagery, to the stages of barbarism. This in turn passes above the line cutting the center of the parabola, at which time the invention of writing is noted. Above this center line barbarism passes into semi-civilization, and just beyond where this line gives way to the beginnings of true civilization, Ellwood notes that human culture is struggling in an effort to reach a fuller and better realization. Then still beyond that is the portion of the curve noted as spirituality. "Evidently," he says, "we are now just entering upon the upper part of

the curve, with the real work and higher achievements of true civilization still lying ahead of us."

This diagram provokes the question: In the course of the hundreds of thousands of years that man has been on this planet, why should his cultural movement show a progress upward from the level of the animal toward the level of the spiritual where the ruling principles are love, faith, hope, courage, character, tolerance and mercy? There is something at the heart of man, driving him upward from the level of the animal, the merely physical life, through the stage of savagery through the status of barbarism, and on into the struggles of semi-civilization, aspiring even now to true civilization, and thence on to the higher level where everything in a human life shall give willing obedience to the law of the highest, the law of the spiritual, the law of the supreme good—God. Or, to put it another way, the law of the ideal far beyond our reach pulls us up, dragging us over the foothills and through the valleys of reaction and depression until we reach the high plateaus of living where at last the practical shall measurably attain the level of the ideal. This is only another way of saying that God has been pulling us from without—God is always in a noble ideal. Or, this is God driving us from within—a sense of duty or high aspiration is always God, tugging at us with an eternal must. There is no other adequate name for it, save God. In all of this behold there is a river, the sense of God, which refreshes the soul of man in all its great quests.

Turning now from the long perspective of history, let us think of this river making glad the heart of man as finding expression in the mission of the Christian Church. What is its mission in an hour like this? Let us pick out the Riverside Church in New York City as an illustration of what we mean. I am not referring just now to the lofty spiritual nature of its pulpit message, nor am I thinking of its manifold social and educational activities. I am referring to the very contour and structure of the building itself. The first view of its great mass of Gothic architecture piling up against the sky impresses one as more tower than building; or, putting it another way, the tower appears as the greater part of the building. Standing off by itself it seems to out-tower the great skyscrapers of the City of New York. This in itself points a much needed lesson, but that lesson takes on significant meaning when we read in a recent copy of the Riverside Church Monthly, about the activities that take place in that tower. It does more than point heavenward: it programs the heavenly life on earth within its heaven-pointing walls. The tower is really the workshop of the building. It houses the offices and studies of the preachers. In its many rooms can be found the Church School, the social activities, and a little room which they tell me is dedicated to quiet and spiritual meditation. This suggests in the very form of the building that all the work of the Church of Christ must get its inspiration from the upper levels of life, and must without exception be programmed on that level. The spire of the old-fashioned meetinghouse was never used for anything very practical, save as it furnished the housing for the church bell. It was pointing heavenward to be sure, and doubtless that was good as far as it went, but its rafters and beams were only the habitation of bats, and the nesting places for doves and English sparrows. On the other hand, here in this pile of Gothic architecture on Riverside Drive the work of the church in its spiritual outreach receives its inspiration from the tower rooms. From here comes its social outreach to clothe the naked, to feed the hungry, to care for the sick, to beautify home life, to dignify labor as a partnership with God, to bear testimony for a God-inspired

internationalism. All its work radiates from its tower rooms.

This night of the world bears blackout witness to the fact that nationalism as such has run amuck. Current events tell us every hour that no nation can survive and live by itself or for itself alone. Everybody everywhere on this tiny earth is living more or less with everybody else. When the new day dawns, as it will, those who first see its dawning will be the tower dwellers, and the tower workers. They are now actually becoming prophets of a better day when the neighborhood in which we live—this whole earth—shall become a brotherhood, a practical reflection of the Fatherhood of God.

Again, it may be noted that there is a river that makes glad the heart of man in the realm of his emotions. The tension of these days of strain and crisis arouse our feelings to the high pitch where dispositions get rough and temperaments become brittle and words fly like sparks off our tongues in speech. To say the least, all this mars the serenity of life.

Wars are fought with hatred. They breed hatred. They feed on hatred. To keep hatred from inundating the beautiful gardens of the soul—the Christian seed bed of true beauty and loveliness—is one of the high tasks of the human spirit. When more than now did we ever need some superhuman power to lift and keep us in poise and peace and calm above the din of bickering talk, vindictive hate and the inner storms that make shipwreck of personality?

The Apostle Paul in one of the letters to the Church at Corinth speaks of a man who was carried up into the third heaven, and there heard unspeakable words which he tells us it was not lawful for a man to utter. The third heaven! Where is it? Where is the stairway to it? Would that the human spirit, deafened and bewildered by endless radio clamor depicting in lurid accents the woes, the disasters, and the conflicts of this hate-breeding world, could find its way into a region where peace within could reign and life without could take on some semblance of calm! Is there a greater or more essential human quest just now?

Sometime ago a story was being passed around to the effect that an airplane pilot starting on the long hop from England to India discovered soon after leaving the ground that he had on board his plane a rat which was evidently gnawing its way through the insulation on some of the essential wiring on the under side of his craft. He could not leave the controls to go back and kill it. He could not reach it with any club. He could set no trap for it. What could he do? Calmly he put on his oxygen mask. He climbed up through the cloud bank overhead, up and up until he reached the rare air of the stratosphere. Rats could not live up there. Very soon the activities of the rat ceased. It had been disposed of. Oh, for the power to climb into some spiritual stratosphere where the rodents of vindictiveness, meanness, cruelty and jealousy cannot survive! May some spiritual stratosphere open for us where the storm clouds enveloping the earth become like billowy areas of tufted cotton stretching endlessly out and beyond on every side. Our quest is to find some region of spiritual experience where none of earth's noises and discords ever reach, where the rodents of human society, wars and rumors of war, never come, and where the blue of an infinite heaven reaches endlessly out and out, up and up. Finding this we can then come back to earth with its turmoil and its endless struggle, and bring to each and every human problem a divine wisdom, and to each and every earthly storm an eternal calm.

On that momentous day when the first World War

broke out over Europe, two statesmen sat after midnight in an office in Downing Street, London, looking out the window. A lamp keeper was turning off the street lights one by one. One man said to the other, "The lights are going out all over Europe tonight, and we shall not live to see them relighted." Yes, the political lights in Europe did go out that night, and a trial of twenty-eight years has not availed to relight them.

Let me, however, direct your attention to another incident taken from the boyhood of Harry Lauder, and noted by Rev. Kenneth Edwards in a recent sermon published in the *Christian Century Pulpit*. From his father's window in their lake shore home, the boy often watched the lamp-lighter as he moved along through the dense fog, lifting his torch to light the lamps along the shore. When he passed the house the man was visible, separated from the darkness and fog of the night by the torch he carried in his hand. But as the distance from the house increased he could scarcely be seen until at last he was swallowed up in the inky cloak of night. The Scotch lad would say to himself, "He is gone!" But an instant later another light would come on along the shore, and Harry Lauder would know that even though he could not be seen the lamp-lighter was still there.

The political lights all over the world may be going

out just now, but the lights of Christian faith, hope, love and sacrificial service are burning yet, and are still being lighted even now in the density of the fog of this world's blackout. We are neither statesmen, nor politicians nor rulers nor governors. We are only sincere humble followers of the Light of the Ages. But we have in our possession the lighted torches of faith and hope and love. These we are keeping lighted, and the time will come, please God, when their cumulated light shall shine out on the earth with a Godlike and heavenly glory, and then the nations "shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

"A mightier Church shall come, whose covenant word
Shall be the deeds of love. Not 'Credo' then—
'Amo' shall be the password through the gates.
Man shall not ask his brother any more
'Believest thou?' but 'Lovest thou?' and all,
And all shall answer at God's Altar, 'Lord, I love,'
For Hope may anchor, Faith may steer, but Love,
Great Love alone, is captain of the soul."

Behold, "There is a river," the streams whereof shall make glad the heart of man.

Richmond, Indiana.

Quakerism Is More than Pacifism

By Wilmer A. Cooper

MANY times during our lives we become so engulfed in the rushing activities of the day that we often tend to lose our proper perspective of life and the vital part that we have to play in it. This is especially true during such trying times as we are now facing. In the light of this fact we often tend to be neglectful of the most important things in life, primarily our religion. Unintentionally we let it fall into the background and only make it a part of ourselves when it suits us and when we can find time to do so. Due to this indifferent attitude, we are now facing the possibility of even losing those things in life which we hold to be sacred and dear, such as freedom of worship and speech.

If the Christian religion is to be saved, it appears that it must become elevated to the place where it cannot be shaken by the man-made forces of this world. To do this it must become revived and reconditioned in order that it can meet successfully those parasitic forces that are working both from within and from without the Church. Likewise Quakerism, as a part of the Christian Church, has many times fallen short of what it might have been and it can by no means wash its hands of the guilt placed upon those responsible for the present world breakdown. It is with these thoughts in mind that I wish to clarify my own thinking on what I believe to be some fallacies concerning certain beliefs about Quakerism and perhaps on some of its weaknesses. These weaknesses have tended to minimize our real contributions toward the spread of Christ's way of life and the growth of his Kingdom.

As a member of the Buck Creek Civilian Public Service Camp at Marion, North Carolina, I have had the chance to become acquainted with a great many of the 140 campers enrolled at the present time. These young men represent almost every imaginable religious philosophy of life, including twenty-six religious sects, consisting of Catho-

lics, Jews, and Protestants, as well as a great many men who have no religious affiliations at all. From this varied group of young men I have learned a great deal about what the world apparently thinks of Quakerism. Their impressions as expressed from time to time cause me to feel that they as representatives of the non-Quaker world, have rather a twisted conception of just what Quakerism really is.

If I am not too badly mistaken it appears that the masses of people who know anything of the Society of Friends think of it in terms of a great peace organization or a great humanitarian society feeding hungry children in Europe or operating work camps in stricken areas of the United States. Beyond this they scarcely realize the deeper implications of its religious faith or the Christian principles upon which it was founded. I have had more than one camper express the idea that anyone may become a good Quaker regardless of his beliefs, which might quite well range from those of a profound fundamentalist to those of an extreme agnostic.

The great manifestations of humanitarian work in the world today done by Quakers are certainly a most commendable expression of our pacifist way of life, but to become identified alone with this by-product of our religion seems to me to be a misunderstanding on the part of the average layman. Doubtless some Quakers, too, have this conception. When one observes a beautiful sunrise as a manifestation of God's handiwork, we marvel at its glory and magnificence, but we must not forget the God behind it and should realize that this display of great beauty is not God himself. Thus the relief work and humanitarian deeds of the Quakers are only an expression of religion, not necessarily the real thing itself.

Quakerism is more than a non-resident reaction to violence, plus many constructive proposals for the build-

ing of a peaceful world. Quakerism is more than merely dirtying our hands with the common toil of life in order to reconstruct bombed homes in France or Germany. Quakerism to me is all of this plus a way of life relating itself to the spiritual values and realities of this life and the eternal. Furthermore, it is a means by which the spiritual life and needs of its members are ministered to. This way of life of which I am thinking is synonymous with that of Jesus. His life and teachings constitute the framework, and in between scores of other great mystical and religious saints have made and are continuing to make invaluable contributions toward the entire structure of our religious faith.

Friends cannot afford to lose their real and true identification. We cannot allow ourselves to become absorbed by the multitudes of secular agencies in the world which are all the time itching to do something for God and humanity just for the sake of doing it and for the sake of prestige. Our real message to the world is too precious to be lost among these many philanthropic movements.

I am not one who believes that the Quaker way of life has any neat little formula for solving the world's problems. Neither do I believe that its principles should be set upon a hill as a great ideal to be idolized. On the other hand, I do believe that it has some practical and workable ideals which are being manifested by a very small group of earnest people who endeavor to live and work in harmony with God's eternal plan and purpose. We are instruments in his hand to bridge a gap in the onward movement of time and eternity.

The question now arises—how can we obtain and keep vital our simple life? How can we remain true to, as well as keep in tune with, God and his laws of the universe? How can we create within ourselves the proper motives which will enable us to give to the world the things for which it is suffering?

I would suggest that our Quaker way of life must begin with ourselves and that our primary concern should be turned toward becoming real Christian individuals. We must create a bigger and greater inner-self with spiritual fortifications founded upon something greater and less tangible than the natural man and his materialistic environment. I am willing to be fundamentalist enough to say that a spiritual regeneration of our inner-selves with God, through the spirit of Jesus Christ, is indispensable. I believe that the only means by which we can obtain this richer and fuller life in "the Blessed Community" is to clear the stage of our lives and let Christ through his spirit become the chief actor and play the drama of our lives. Christ must become incarnated in us and we must experience a spiritual baptism by allowing our spirits to become infiltrated with his greater spirit. We must strip ourselves of the visible world around us and stand empty-handed in the presence of the Divine and let its forces mould and fashion our being. We must tap that current of life which flows from God to man and allow our minds to become receptive to that constant flow of spiritual strength and power. As a result of this inward transformation of spirit, our lives will begin to radiate God's love and we shall become propagators of this new and dynamic way of life.

This interpretation of a Christian life is neither new nor is it complex. It is a way of life that a little child may comprehend. It is so simple that it may be understood by both the learned and unlearned. It is so unsophisticated that it will serve the common man on the street and the tiller of the field just as well as it will supply the daily needs of the more scholarly and professional persons of society. I believe that it is with this simple

way of life that we want Quakerism to stand and become identified. It is with this spiritual energy and vitality that we must motivate our actions in the world.

The second requisite to living the Christian Quaker life, I believe, lies in the area of Christian love and service. I quite agree with the liberal elements in the present-day Christian Church that the value of social reconstruction and social welfare work has been minimized in the past. I do not believe that Jesus performed miracles of physical healing only to induce people to believe in his new faith. Rather, I believe he felt an urge to cure both the physical and spiritual ills of mankind.

It seems that the more conservative elements of the Christian Church, including many Quakers, have sometimes sought so earnestly after their own personal salvation that they have failed to recognize the need for social action in the world. The conservative interpretation of a Christian life is essential and must not be underestimated, but it is often carried to the extreme. Such beliefs, however well intentioned they may be, tend to become a bit selfish and those who hold them often think only in terms of a blissful world beyond and forget the needs of this world. I believe God put us here for a purpose greater than merely to struggle against the odds and temptations of life and come out triumphantly. To fulfill the highest plans and purposes of God it seems evident that both the liberal and conservative elements in the Christian Church have a great and significant contribution to make. It is my prayer that Friends will become aware of this and try to help amalgamate these two trends by first incorporating them into their own religious philosophy and faith.

The Religious Society of Friends is not dead. It is obtaining, or perhaps has already obtained, among some a revival of those principles which are essential to its existence and growth. Perhaps the Society as a whole is beginning to catch its "second wind." It will always have a fresh message which is not second-hand but is direct from God, for a sick and weary world. Let us pray and ever trust that the Quaker way of life may become so contagious that it will help save and preserve civilization from a chaotic retrogression toward barbarism and paganism. If the occasion arises, let us not be ashamed to be called peculiar or even to be ridiculed as such. I am convinced that we cannot afford to stand leisurely by and straddle the current issues of our day. Rather we must make our stand for the right as revealed to us by God. Nothing much was ever achieved by remaining neutral "yes men"; we must become willing to be pelted and beaten with persecution, if necessary, for a cause which we believe to be just and righteous. God is depending on us, *we must not let him down!*

With this background of a simple Quaker faith, let us each join with G. A. Studdert Kennedy when he wrote:

"I must have God . . . He's my leader, and I hold that he is good, and strong enough to work his plan and purpose out to its appointed end. . . I know not why the evil, I know not why the good, both mysteries remain unsolved, and both insoluble . . . but I believe the evil dies, and good lives on, loves on and conquers all—all war must end in peace. These clouds are lies. They cannot last. The blue sky is the truth. For God is love. Such is my faith."

May we as true Christian Quakers rise above the clouds and mist that are gathering about us and hold high this simple faith as a beacon light to help guide our comrades to a safer and happier way of life. With our utmost trust in God and with his help, *we cannot fail.*

C. P. S. Camp, Marion, North Carolina.

Taxation in War Time

Some Implications for Friends

By Kenneth Boulding

A TIME of war is particularly difficult to those who seek to follow the counsel of perfection, and to live "clear" of all unrighteous dealings. The difficulty arises not only because the courses that we see to be right are burdensome to follow, but also because it is often difficult to see what course is right. In our complex world we are all so much members one of another that we cannot avoid involvement, in greater or less degree, in one another's misdeeds. Particularly is it difficult to keep ourselves from involvement in war, for we realise that in "total war" all play some part, whether soldier, munitions worker, farmer, or taxpayer. We cannot, and should not, withdraw from the world. We must accept its sin as our own, as we are part of it, and suffer accordingly. As Christ himself lived in the midst of his world, and took its sin, and the consequences of its sin, on his own body, so we as followers of him must in our humbler manner do likewise. But this does not mean that we excuse ourselves from concern, and participate freely in the world's ill-doing. Rather does it mean that we strive all the more to add as much as possible to the world's good order and righteousness, and as little as possible to the world's chaos and wrongdoing.

One question of some difficulty is our bearing towards taxation and defense bonds, where the proceeds are ostensibly used to pay for activities such as war, of which we do not approve. Christians, from Peter on, have usually paid taxes willingly, though there have been some exceptions. The Society of Friends follows the general rule, and indeed Friends have been scrupulous about not defrauding the public treasury. On the whole, however, Friends have refused to purchase "defense bonds" or similar government bonds, the proceeds of which have been earmarked for war purposes. It may be useful at the present time to re-examine the bases of these testimonies, which might at first sight seem to be contradictory, in the light of recent discoveries in economics.

When a private person or a business spends money, the immediate result is a diminution in the cash in hand. The cash balance can only be replenished by earning, or by borrowing. A government, unlike a private institution, has two other ways of replenishing its cash balance: it can tax, i. e. take money

from its citizens under threat of punishment, or it can create money. This latter power of creating money is the principal mark distinguishing governments from private bodies, for it means that the ordinary laws of private accounting do not apply to them. A private person or institution cannot, for very long, pay out more money than is taken in. This rule, however, does not apply to a government, or rather, a government can violate it for much longer periods of time than can a private person. It is therefore not quite accurate to think of taxes, or of government borrowing, as "paying for" a war, or for any other object of government expenditure, for a government can spend even if it does not receive.

What we really pay for anything is the sacrifice we have to make in order to get it. The cost of a thing is what we have to give up, or to do without, in order to have it. The cost of a war consists in those things that we might have had if we had not used our resources in war. It consists not in money, but in the food that is not raised, in the buildings that are not built, the goods that are not manufactured, because the men and machines that could be making these things are engaged in the task of destruction. The result of a war is that fewer consumers goods are made available, and it is this scarcity of things to eat, wear, and enjoy that truly constitutes the cost of a war.

The "cost" of a war and the "financing" of a war are two different problems. War will always have a cost, in the form of a scarcity of consumers goods. This scarcity, however, can be managed in various ways. At one extreme the government can take out of the pockets of the people, by taxation or by borrowing, or both, so much money that the amount that people have to spend is diminished in the same proportion as the diminution in the amount of goods which are there to be bought. Under this condition there need be no rise in prices; the scarcity hits the individual consumer because he does not have so much money to spend. At the other extreme, the government can finance the war by creating—and spending—new money. Then people have even more money to spend than they had before, but the supply of available goods is less because of the war. The result is a severe rise in prices. The

scarcity hits the individual consumer because though he has as much, or even more money to spend than before, prices are so high that his money buys less than before. To put the matter in another way, in a war the purchasing power of the consumer must be reduced, because there is so much less to buy. This reduction can be accomplished in two contrasting ways—either by reducing the amount of money which the consumer has to spend, keeping prices the same, or by letting him have the same amount of money to spend, and allowing prices to rise. Various combinations of these methods can of course be used—and in fact generally are followed. Consumer purchases are usually kept down by a combination of rising prices, increased taxation and government borrowing from the public.

The main purpose of war taxation, then, is not to pay for the war, but to prevent a rise in prices. Consumers cannot help paying for the war, through the fact that because of the war there is less to consume. They will pay for it *either* through high prices, *or* through taxation; the more taxes, the lower prices; the less taxes, the higher prices. The responsibility for the war expenditure does not therefore lie with the people who pay taxes, as such, but rather with the people who vote for these expenditures. Refusing to pay taxes does not materially affect the war effort—it merely affects the way in which the unavoidable costs of the war impinge on consumers.

Government borrowing from the public—e. g. by the sale of defense bonds—has the same immediate effect as taxation, in so far as it reduces the available purchasing power of consumers and hence tends to prevent a rise in prices. It has, however, certain undesirable after effects, in that public debt is created on which interest must be paid, and which may some time have to be redeemed. In war, however, no tangible assets are created—rather are they destroyed. Hence defense bonds, or any public debts incurred for war purposes do not have any physical assets behind them, unlike, for instance, a debt incurred to build a road or a school. They can only be paid back, in so far as they are paid back at all, by robbing Peter, who does not own the bonds, in order to pay Paul, the bondholder. Those who

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On Loving Our Enemies

BY FRANCIS DOAN HOLE

AMONG the conscientious church-goers who are supporting this war with a clear conscience, there are some who are struggling to give expression to their belief that Christianity and war are compatible. It is a valuable exercise to note, first, a few of the assumptions which these people are making, when they seek to justify their position, and to contrast these assumptions with those of persons who are refusing, on religious grounds, to support this or any war. Then it will be worth while to consider the importance of conscience and of love for enemies. The absence or presence of love for enemies constitutes the foundation on which all assumptions discussed herewith are made.

Many church-going supporters of the war are making some such assumptions as these:

1. Our enemies are inferior to us. They made themselves our enemies. They attacked us. They are not capable of decency and righteousness. Therefore, if they win, decency and righteousness will be lost from the earth. Their soldiers are very cruel. God is on our side and not on their side, for they are inferior and wrong.

2. There are things more precious than peace, namely things worth defending. These things include: a clear conscience, decency, righteousness, a humane spirit, prudent policy, democracy.

3. There are things worse than war. These things include: aggression allowed to continue unchecked or unavenged, compromises with our inferiors (our enemies), cowardly flight from reality.

4. War can be waged without hatred. In war, we are like police, for we kill a few for the good of the many. When war is over, we will not hate our enemies, and we will not show a spirit of vengeance. We shall set up the works of peace in the same spirit of love with which we silenced the evil activities of our enemies.

5. Therefore, war is the only method which can be used to defend and preserve decency, etc., in this crisis. Christians make the best soldiers, because Christians care enough about decency, etc., to wish to preserve it. Conscientious objectors are letting others fight the necessary battles for them.

Many persons who refuse, on religious grounds, to support war, are making some such assumptions as these:

1. Our enemies are our equals, before God. There is that of God in every man, woman, and child. Each individual is sacred. Our enemies know as much and as little about decency as we do. Because of our unfriendliness in the past, we are in part responsible for the attacks which we suffer. Our soldiers are cruel, too. We have all fallen short and must help each other to improve.

2. There are things more precious than peace. These things include: a clear conscience, righteousness, a humane spirit, long-suffering love of enemies and friends alike. Frequently, the peace, in the sense of the *status quo*, must be broken, to preserve these things. But peace, in the sense of absence of armed conflict and presence of loving concern for our enemies as well as for ourselves, is a by-product of righteousness and a humane spirit, and hence will be promoted whenever these things are promoted.

3. Defensive and offensive warfare are just as evil as the evils of unresisted aggression. If we adopt the war method, we inflict evil on others. If we do not resist aggression, we accept suffering without directly inflicting it. If we refrain from doing evil to our enemies, and show a willing and loving spirit by suffering for our love and by actually doing good to our enemies, now, and not just after the war, we can finally win the enduring friendship of our enemies. Realism must take into

account the latent good in our enemies and ourselves, as well as the evil.

4. War cannot be waged without hatred. War multiplies hatred and fear. Armies and blockades do not kill criminals, but rather men, women, and children like you and your family and me and my family. Killing is not the right method to eradicate crime, anyway. After the war, the spirit of vengeance and the absence of love will continue far beyond the armistice date.

5. Therefore, no person who faces reality can think of supporting the use of the war method. International compromise and recompromise and cooperation, entailing self-sacrifice and suffering on our part, but expressing abiding love for others, will multiply good will among nations, as war cannot. Conscientious objectors are fighting the necessary battles for others. The necessary battles are the battles for respect of conscience and respect of enemies, in the spirit of Christian love.

We must also practice love in this country. For example, we must not be guilty of another lynching. The injustices to sharecroppers and others must be rectified.

Current discussion in which the above nine or ten assumptions are being defended, in turn, serve, among other things, to show that people everywhere need to develop humility and to have a growing sense of the reality of active and potential goodness among men.

The world dilemma is more complex than we had dreamed, and our share of guilt for the misunderstanding and evil which exist is greater than we know. Therefore, we must be humble.

Conscience, when respected, is capable of leading one to a righteous solution of his dilemmas, and when taken seriously by whole peoples, conscience can judge what things are worth defending or seeking, and can point out the proper

means for preserving them, or for attaining to them. Therefore we must cherish and revere conscience.

Greatest of all, however, is the need for a realization among men of the infinite power of love. We are prone to forget that love can pile up as fast as hate and fear can, that love can grow

like a mustard seed, that love is more mighty than gasoline, than electricity, than mountains, than a billion tanks and planes. When men set about releasing the potentialities of love as seriously as they now seek to release the energies of coal, and petroleum, and fear, we shall be near the Kingdom of God.

As the earth turns, the sun and the rain can only give of themselves to the good and evil, among us, and in us, as we are. But love is mightier than sun and rain. By giving of itself, love can lift us all into the ocean of light, from which we flee, but which is our home.

Madison, Wisconsin.

The Church in a World at War

BY ROBERT H. DANN

Given recently at Oregon Pastors Conference at Salem.

THE Church has a message for a world at war. The center and heart of that message must be Jesus Christ and his revelation of God the Father. The applications of this message are varied and many, and the emphasis changes with the times. The essential message, however, remains fixed for it is eternal. It would seem that a part of this eternal principle, evidenced by the life and death of Jesus, is his belief in the value and place of the individual. Man is the temple of the living God. Man is capable of revealing the nature of God, and to such an extent that others can see God in the life of man. Man can be dignified, respected, trusted, honored. Man can also experience in himself the indwelling life and light of God—what George Fox called the Inner Light—and can have a justifiable degree of confidence in his own moral judgments, intellectual assumptions, and conclusions. Man is loved of God; he is the joint heir in the kingdom with Jesus Christ the Son of God.

If man is of this sort of stuff, it would seem to follow that he must act as though he believed it himself. His attitudes should be, and they can be, God motivated. His acts should be under the control of his God-given powers, his life should be a religious life, a Christian life lived in harmony with the laws of God as worked out in the lives of men, and in the natural world about him. If there is a place in our society for the word totalitarian, it is here. True Christian faith is totalitarian; it involves the whole of man, it is his central and final allegiance, it forms the base on which all his life is built.

Through a long period of time, misconceptions have developed as to the real nature of man, and they persist in spite of the fact that we know so much more about the real nature of man. Man has been made to feel ashamed of himself and distrustful of himself and his judgments; he has engaged in self disparagement with a certain amount of gusto and vim, until he has debased himself, at times, to the stature of a humble worm

that bows the knee in prayer. He has been anxious to escape the consequences of his own acts and ideas. His invention, the scapegoat, has served the useful function of relieving man of the results of his admitted guilt, and by "passing the buck," he has attempted to avoid the responsibility for things that have not turned out as well as he had hoped. In like manner, a certain inertia or unwillingness to undertake responsibility has been dodged by "leaving it to George," or by surrendering to a hope for a blissful future in place of a present joy.

This tendency to minimize the place of the individual in society, shows itself in a great many ways in our corporate life. It is very easy to forget that the State is composed of folks like us, that we are the State. We often act as though the State has some special capacity, some sort of mystical superiority, and in doing this we leave the affairs of the State in other hands, too often to those who exploit the people for their own selfish ends, or for purposes that are not in harmony with the Christian ideals. When the results are bad, we are prone to insist that man is immoral in his social life, even though he may be moral in his personal life. We thus excuse ourselves from doing things in our capacity as the State, that we would not do in our personal lives. Norman Angel once wrote: "If a man should declare that the guiding maxims of his life in relation to his neighbors were such slogans as: 'Myself first, myself above all others, myself alone, myself right or wrong,' one would know him as a savage unfit for life among decent folks; but when a man says, with a catch in his throat, 'My country first, my country alone, my country above all others, my country right or wrong,' we know him for just a good patriot."

Archbishop Temple of York said recently: "The State may not claim the subservience of its citizen's conscience or demand that he act contrary to it. His spiritual integrity and his fellowship with God take precedence of his

citizenship." He went on to define conscience as the individual's convictions as to right and wrong, his reflective judgments, his emotional reactions or intuitive perceptions or all three of these at once. The conviction of the Church, the message of the Church here, is that man need not be ashamed of his citizenship, but that he is a part of the State and as such is responsible for the actions of the State, and that if he will devote himself to it, he can have the assurance that the State can be an instrument in his hands, rather than he being a pawn to be played with by principalities and powers at will. We as God's people can transform the State into an instrument to be used in bringing in the kingdom, and can use, in that process, the means that are eternally right to accomplish our right and righteous ends. Too often the individual gets lost in the State.

There are many other situations that tend to suppress or hide the individual, and in which the resultant action may prove to be inconsistent with his ideals. Too often we find ourselves, by silence perhaps, consenting to policies and programs that are diametrically opposed to our Christian faith. In business we have passed through a period of very rugged individualism in which everything or anything went; business was business and in general it was selfish and unchristian. Popular disapproval has eliminated a great deal of this, and we seek to demonstrate that just because it is business, it need not be debased. We are making progress in this direction, but the sky has been darkened by a new spectre, the corporation. We now have a sort of corporate individualism to deal with, and it has the capacity of being even more rugged than the individual businessman. We do things as corporations that we would be ashamed to do as individuals, and are caught between something or other that makes it appear impossible to do anything about it. The demand for profits means markets, the demand for markets means conquest, and war in the long run. In the name of the corporation we hire and

fire, we substitute quantity for quality, and we demand that the salesmen and advertisers engage in a relatively innocent sort of dishonesty. One grieves for the poor radio announcers who are required to recite some terrible drivel in order to keep in the good graces of their sponsors. As individual stockholders, we alibi that it is the corporation that does these things, so well, what can we do about it?

This sort of surrender of the individual crops up in all sorts of places; in board meetings, councils, and even in the very common committees. It is easier to report that "the committee thinks thus and so," than to face the situation as person to person. It is probably easier to preach at people than to talk with them. The doctor tends to deal with clients and patients rather than with beloved persons; the case worker deals with cases; and the court with criminals. Recently a county judge said that he made it a matter of daily prayer that he be preserved from becoming hardboiled when dealing with people in need, and that he tried to think of the real need rather than attempting to save money and cut taxes for that impersonal thing, the taxpayer. Consign a man to the penitentiary and he becomes a number. The blanket term, "enemy," accomplishes the same results. Stop and think of the enemy in terms of persons, Germans, Italians, and Japanese that we know, or know about, and it becomes difficult to arouse hate for them; brand these same persons and their nation as "enemy" and some people burst into flame; but when one thinks of them as friends one mellows into sympathy, in a religious fellowship.

To a degree, Christianity has fallen into this same error. The Church, the abstraction, is of more importance than the people who are the real Church. The institutional aspects of religion tend to obscure the human beings who are the Church. When this idea of man is carried to certain extremes, it implies an absolute depravity of man and creates at the same time a demand for an infallibility of some sort that can overcome and offset the human weaknesses and derelictions. In a measure, this explains why some Christians today are seeking to avoid the greatest issue of our day, which involves the value of the person, the issue of peace as a cardinal Christian doctrine and as a basis for action. Can historic Christianity be substituted for the Christ?

The message that the Church has for a world at war includes, then, a reaffirmation in its belief in the sacredness of human life, no matter what the physical form may be nor the nature of the character development inhabiting the form. Personality is sacred.

The message becomes by its very nature, highly individualistic. An unchecked individualism is a very ugly thing, but an individualism controlled by a robust love is Godly and good to look upon. Walt Whitman says in one place in "Leaves of Grass," "I dreamed I saw a city invincible to the attacks of the whole of the rest of earth. I dreamed that it was the new city of Friends. Nothing was greater than the quality of the robust love seen every hour in the actions of the men of that city, and in all their looks and words." Howard Brinton, of Pendle Hill, in his pamphlet, "A Religious Solution to the Social Problem," has called attention to the fact that the great fundamental dilemma thwarting so much of our action is that "we seek a remedy for excessive individualism, and we require of this remedy that it shall at the same time respect the hard-won rights of the individual"; in other words, our real social problem is the protection of the rights of the individual against the excesses of misguided individuals, made possible by the very nature of the individualistic system itself. Dr. Brinton holds that, with the aid of all the other sciences, as they can contribute, religion provides the solution to the problem, that religion can provide a motivation sufficient to curb, control, and direct man in his total situation.

The other half of this story, and the halves are as inseparable as the reflection and the reality, is that the individual should be religious and church-conscious; that it should be a common thing for Christians to speak as Chris-

tians, in fact to seek opportunities so to speak. A great many more discussions should start with statements such as, "What do you think Jesus would do under similar circumstances?," or "What must I as a Christian do now?," or again, "Can I as a Christian do this thing?" Christianity of all religions should carry over into everyday life, it should be totalitarian to the point that every act and word should be motivated by, mellowed by, or fixed by our allegiance to God.

One morning a few years ago I was walking across the campus at Haverford College, on my way to do some research in the old Quaker records in the vault in Roberts Hall. I noticed that the walks were covered with admonitions that said something about beating somebody or some team. The purpose of the signs was doubtless to raise some pep for the coming game, to get some support for the team from the bleachers. A few minutes later, while reading some old records, I came across the following minute from many years back. The minute reported the discussion that had taken place on the topic of family visitation and said that "several testimonies (were) born by experienced Friends to *excite* such as have not performed that service to undertake it." William Penn wrote: "True godliness does not turn men out of the world, but enables them to live better in it, and *excites* their endeavors to mend it. . . Christians should keep the helm, and guide the vessel to its port, not meanly steal out at the stern of the world, and leave those that are in it without a pilot, to be driven by the fury of evil times."

Notice in these two quotations the use of the word "*excite*"; it is not ask, tell, order, but *excite* them to undertake, *excite* them to mend it. The Church must arouse people, not subdue them; it must excite them not pacify them. The security of a future bliss must be exchanged for a vital concern for the present struggle to save the world for Christ. Even while the Church arouses and excites, it must at the same time contribute to the sense and reality of deeply held and cherished convictions. Christianity should be a stabilizer, a conservator of balance, not just conservator of tradition, custom, and dogma. One of the articles of a well-grounded faith should be a willingness to see and accept new light when the light flashes, and to change the vision when the point of view is changed. A paradox results. If the Church can rightly evaluate and use man, as a child of God, man will rightly evaluate and use the Church, and society will be affected for righteousness. "He who loseth his life for my sake and the gospels shall save it."

Corvallis, Oregon.

GOD'S PLOWING TIME

The world is now the battle ground,
Where hate and greed and lust abound,
And youth must suffer, bleed and die,
While war lords sound their battle cry.

The air-raid signals sound at night,
And there is left no ray of light
To guide our weary footsteps on,
For hope of peace at last is gone.

No mortal man can comprehend,
Why we should die, or even spend
Our time and substance and our skill,
Our fellow men to crush and kill.

War blinds our eyes, we can not see,
But He who rules our destiny,
May now be plowing in his fields
For future crops and better yields.

Lord, purge our souls of hate and greed,
Making us worthy to sow the seed
Of love and kindness, on fallow soil;
Lord, in that vineyard let us toil.

KELSO MENDENHALL.

Richmond, Indiana.

"God Resists the Proud"

BY FRANK D. CAMPBELL

THE English-speaking democracies missed a golden opportunity to unify the human family and promote a democratic world order in 1919, when they were asked (but refused) to affirm "the equality and hence the necessity for equal treatment of all races." Their moral and spiritual resources were insufficient then to remove the racial legislation already upon their statute books, or even to resist successfully further extension of race and color segregation later. Woodrow Wilson declined to face the fact "that the race question was already raised throughout the world and was crying to high heaven for settlement." Now after two decades it is realized in many quarters that some sacrifice of racial advantage then, by accepting the noble Christian principles of equal worth declared to the world in 1776, would have spared humanity much of the discord, division and disaster growing out of struggles for racial and national supremacy.

Our religion is grounded in the life-giving principle that the strong ought to help the weak. But national trade policies largely follow the deadly doctrine that the strong may exploit the weak, by enlisting them as producers of raw materials such as rubber, tin, tea, copra, jute and silk, for wages which usually provide little education for their children and hardly any of the necessities of civilized living. At the same time, many, who enjoy luxuries manufactured from raw materials produced at low wages, like to comfort themselves with the absurd notion that these exploited people really care for little more than a bowl of rice. Moreover, the pagan doctrine that the strong are entitled to segregate the weak lends ample support in many minds to the exclusion policies of the English-speaking countries.

Color and racial ineligibility to naturalization in the United States has been extended to half the human family, all of whom on grounds of race and color alone are denied any privilege of immigrant entry. But in the light of our professions of democratic faith, these race and color provisions on the national statutes of the United States stand out as the world's worst example of racial arrogance. The extension of the quota system to the people of Asia would annually permit one hundred immigrants each from China, the Philippines and India, but it would increase mutual good will and understanding a hundred fold; for those who choose to remain perma-

nently should have also the privilege of becoming citizens.

Few citizens of the United States are either informed of or shamed by the race and color laws which have continued upon our naturalization statutes since March 26, 1790. But each of us bears some share of moral and civic responsibility for the effort thus made to govern world affairs by a caste system, while giving lip service to "Christianity and democracy." For the true democratic spirit knows no national or racial frontiers; it crosses rivers, mountains and oceans to join hands for mutual good with men of every color and condition. Indeed the real essence of democracy is governing ourselves in the interest of the common good of the entire human family. This, I recognize, is a missionary definition of democracy; but without a missionary outlook and a sincere purpose to do good to all men, we can never commend democracy to everybody and enlist their cooperation for a democratic world order.

The Chinese people for nearly sixty years have borne the grossest insult the United States has ever tendered any people; for we have had a Chinese exclusion law since May 6, 1882. Though all non-white or non-African people are also ineligible to become citizens of the United States, the Chinese have been singled out and their naturalization prohibited by special legislation. The Filipino people fare no better in the United States than Chinese. They are neither aliens nor may they become citizens except after serving in the army or navy. Thus, for Filipino women there is no road to citizenship.

In 1923, the Supreme Court of the United States, after carefully weighing the racial merit of a man from India, to whom citizenship had already been

granted, decided he lacked the requisite degree of whiteness to remain a citizen. This high tribunal, as the decision shows, gave diligent study to India's ancient caste "effort to preserve their racial purity." And the Supreme Court decision of the case contains this interesting comment on the inadequacy of India's caste system. "Intermarriages did occur, producing an intermingling of the two and destroying to a greater or less degree the purity of the 'Aryan' blood. The rules of caste, while calculated to prevent this intermixture, seem not to have been entirely successful." Thus the effort by our Supreme Court to justify legalized racial discrimination, if honestly compared with the racial decrees of a European dictator, will be found no less absurd.

In India, where I was serving as a missionary, this decision of the Supreme Court denying the people of that great land any further privilege of becoming naturalized citizens of the United States, came as a distinct shock. But we had faith then that the Christian forces of America would soon redeem the situation by working for the repeal of anti-democratic racial provisions. And truly those citizens who are informed upon the subject, generally do desire to see the law changed; but nineteen years have already passed with no all-out effort to erase these caste doctrines from the national statutes and substitute worthy democratic principles instead.

A few weeks before the United States entered the present war, I heard a minister saying that the people of America, when this war is over, must repent upon their knees for these evils done to Orientals. But a pound of honest repentance now will be of more worth than tons of dramatized national repentance staged later on. Press, radio and pulpit constantly remind us that any practice of racial discrimination is disloyalty to our nation (They might well add that such discrimination is also disloyalty to humanity and to God.) So we are in danger of becoming a nation of hypocrites, if we leave racial discrimination upon the national statutes while condemning its practice by citizens and by other nations.

On January 6, 1942, President Roosevelt declared, "We are fighting as our fathers have fought, to uphold the doctrine that all men are equal in the sight of God." How fine it would be if all peoples and all nations would adopt and follow the noble democratic principles

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we so frequently acclaim but which are so cruelly spurned in our naturalization and immigration laws! By abolishing exclusion and racial discrimination now, the English-speaking peoples would have a new opportunity to improve friendly relations with nine-tenths of the people of the Orient. But continuance of racial pride in our dealings with them is fraught with grave danger, for even "God resists the proud but gives grace to the humble."

Our missionary women and all citizens of good will who believe in the world mission of Christianity or in the

world mission of democracy and a brotherhood of all men, may well join hands in a missionary crusade to rid the national statute books of odious race and color provisions. Let us use the sentences which follow for such a righteous crusade to take our national government completely out of the business of promoting race discrimination.

"We appeal for legislation by the Congress of the United States to eliminate racial ineligibility to citizenship and the exclusion system, based thereon, by the enactment of the following provisions:

(1) Laws providing naturalization to citizenship in the United States shall apply hereafter to all aliens alike, irrespective of race, color or place of birth.

(2) The provisions governing quota immigrants from European and certain other countries shall be extended to include all persons native to Asia and the Islands adjacent thereto.

(3) No person, otherwise admissible by law, shall be excluded or prevented from entering the United States, or be ineligible to citizenship, on account of race, color or place of birth."

Neoga, Illinois.

Cooperation Points the Way

BY LOUIS DE BROUCKERE

IN EVERY sphere of life today there are two essentials which compel equal recognition: liberty and organization. They are often strongly opposed one to the other and, on close examination, we find that this opposition is the cause of our greatest misfortunes, that it provokes confusion and disorder, the terrible aggravation of social conflicts—in short, that it has greatly contributed to throwing so many countries into the fascist orbit before precipitating the greater part of the world into war.

Modern societies can no longer live and develop without the closest and most complete organization. Without it they would, in the first place, be unable to insure their material existence. Economic enterprises have become too vast, and, above all, too closely connected one with the other to be able to function properly without strict co-ordination of activity. Production which is not guided by any sense of the enterprise as a whole only leads to absurd and hateful results—to corn which is harvested only to be burnt, notwithstanding the millions of starving people throughout the world; to looms which are silent, in spite of so many ill-clad consumers; to unemployed weavers, in spite of stocks of cotton which no one knows how to use. For want of organization, and notwithstanding enormous technical progress, one is forced back to a paradoxical, not to say a monstrous, sterility.

Liberty, on the other hand, is not only an irrepressible aspiration of human nature, but it is also an imperative necessity of modern production. Anyone who has worked, or simply reflected on the nature of labor, knows that the smallest production demands the intelligent effort and creative will which come from initiative and freedom. Without freedom, without initiative, in every stage of the

Professor de Brouckere has for many years been active in the organized labor movement of Europe as one of its high international officials. He has also served as Senator in the Belgian Parliament. His suggestions printed here are excerpts from an article in the "Review of International Cooperation." In reprinting portions of this article, W. P. is pursuing its policy of bringing before the reading public the constructive efforts and ideas that are being put forward in various parts of the world today.

hierarchy, our industry will decline more irremediably than the Roman, killed in olden days by the productive incapacity of the slaves.

By irrefutable logic we are forced to the conclusion that the world can only be saved from a disaster similar to that which destroyed ancient civilization by reconciling liberty and organization. On a higher plane, far from being in opposition, they complement each other, and the one can only attain its full consummation by the development of the other.

It was cooperation which first provided a full realization of this economic organization in freedom. For nearly a century it has shown the way, and the value of its solutions has been strikingly demonstrated by success. What cooperation has already achieved in a wide domain can inspire other successful solutions in different domains.

Wherever the cooperative movement has achieved its greatest successes, it presents itself, in reality, as a federation of households. It safeguards the independence of the small farms, while assuring to them the advantages enjoyed by the biggest enterprises. Cooperation will procure the same advan-

tages for the households of the artisan and the small trader as soon as these sorely tried members of the so-called middle classes give up seeking their salvation in an impossible return to the dead past, and take the path which has already led the peasant population of so many countries to such great success. It is in those spheres of activity in which co-ordination from many points of view seemed most difficult that cooperation has intervened so strenuously and successfully. It is, therefore, all the more remarkable to find that this movement, in these conditions, is insuring the freedom of its members as well as giving them its protection.

Quite apart from its moral influence, cooperation also contributes indirectly, but very effectively, towards removing the causes of war. Consumers' cooperation has, more than once, conquered the most important trusts, as in Sweden. Agricultural cooperation has successfully combatted the most formidable capitalist combines, which tried to buy up wheat or other fundamental necessities. We know what causes of conflict these trusts and monopolies represent, and how, in order to dominate the market, they always rely, as a last resort and some way or another, upon the power of the State. When Governments intervene in the conduct of affairs, how can they detach themselves from their military strength and the influence which it gives them? Competition passes from the economic to the diplomatic sphere, and it is always to be feared that after intervention by ambassadors will come that of the generals. Cooperation, to the extent to which it has foreseen this deviation of affairs, has helped towards appeasement and to unity between the peoples.

Is a Moral Equivalent for War at Hand?

BY MILDRED JENSEN LOOMIS

OUT of today's chaos America may be rediscovered. Youth's search is in a new direction. Not so long ago every college rebel was a Marxist. But that was before the European expressions of the collectivist pattern were mature enough to show that freedom could not exist where the State is grantor of security. Recently youth has shown a new skepticism.

Is economic determinism valid, they ask. Is man's concern only with the market place? Is it true that every nation is doomed to some form of totalitarianism? Must modern science and a machine age inevitably mean a loss of freedom? What is an individual? How does one attain dignity and self-respect? What is America?

In new kinds of college conferences students have been putting these questions. The older liberals have fewer followers. Leaders who champion the democracy of the ownership and use of productive property (and with some notion of how to recover it) find new and thoughtful response.

Nor is youth's awakening merely mental. They are going into action. There's a new respect for manual work. A disturbing notion exists that "he who has not worked with his hands and his back is not quite a whole man or woman." For many the white collar job is no longer the zenith. In the hearts of these new seekers is an affinity for the workman and the farmer.

Many of us know the volunteer work camps so notably advanced by the Quakers. In them, since 1934, young men and women have each summer carried out projects of worth to some community. They have built homes for miners, clinics for sharecroppers, playgrounds in slums. The campers have worked without wage and paid for the privilege of working. Whether this movement is result or cause of the new spirit in youth is debatable, but the response to and the spread of this practice to many other agencies is indicative of something akin to revolt in today's youth: a revolt against the inanity of much of our urban culture; against the meagerness of the middleman's job; against the separation of mind and body in modern specialization. It is a search for sense and purpose in work, for a meaningful, human pattern of living.

In a world barren of jobs for youth, Camp William James stands out above the multitude of camps as most consciously embodying a philosophy of a "moral equivalent for war." Founded in Vermont, January 1, 1941, it was

probably the most advanced in the camp movement in our country. It was more democratic than the CCC, with more permanent objectives than the NYA camps, and open to a much larger group than could benefit from the Quaker and related work camps.

"The specific impetus for Camp William James," as reported by Irving Burton in the June, 1941, *Free America*, "came as a result of a chance meeting in the early summer of 1939 between a hitch-hiking Dartmouth student and a Vermont farmer in need of a hired hand. The student took the job, and finding that farmers of that region suffered from lack of help, recruited some of his classmates for this work."

Besides the fact that this was a declining area in great need of young workers, the students found they liked the flavor of life on New England farms. "They liked the deeply imbedded New England traditions of home, church and democratic politics. They liked the simple, hard working people." So they decided to give up their college, stay on the farms and work out the details of a camp, vision of which they had caught from their German-exiled professor of philosophy at Dartmouth, Eugen Rosentock-Huessy.

Dr. Rosentock-Huessy had suggested in Germany nearly thirty years before that youth find a moral equivalent for war. (William James' great book had just been published in this country.) He worked out plans wherein youth could cooperate on peace-time projects of value to the country which would call out the spirit of service and sacrifice needful in war. But that which he sought to supplant was too close upon them. It was not until after World War I, in the Weimar Republic that he was able to bring the Silesian work camps for laborers and students into reality—only to see them, after a few years of promise, perverted by the Nazis and the Hitlerian dogma. In 1933, Dr. Rosentock-Huessy flew to this country.

It took some time for his conviction of man's primary need of the soil to seep through the commercial and urban heritage of our eastern college boys. But some of them now see that "if man is ever to recover his sense of belonging, the unity of his relation to the earth must find expression in a domestic equivalent of war in a form of service to the land. Parks and recreational areas are not enough. Mere visual appreciation is an unreal relationship towards the soil." They sense that the domestic parallel to war is the use of

the land as hearth and home of America. They now prefer to bring new life to a neglected rural district to earning their substance in Boston or New York.

In 1939 several Dartmouth students and some from Harvard volunteered to live on the farms of Vermont. They were taught how to handle a pitchfork, a scythe, harness, milkers. They were "broken in" in a myriad ways—driving teams on side hills, raking on rough ground, splitting wood, spraying potato bugs. As their "greenness" waned, the bonds of friendship between them and the farmers grew.

By September of that year the farmers understood the advantages of a permanent group of this type of "help" in their community. Eight Vermont townships met in a typical New England mass meeting and petitioned unanimously for a delegation to inform the President of the United States of the plan they had for "cooperation among rural communities, college men and city youth." Endorsements were secured from Dorothy Thompson and Dorothy Canfield Fisher. "After a year of campaigning, during which fifteen students gave up scholastic careers and remained on the farms as hired hands, the Department of Agriculture sanctioned the project. Although listed under CCC appropriations fund, Camp James was given complete independence of CCC supervision."

More than thirty boys from farm and city were added to the student nucleus. The \$30 monthly wages made it possible for youth of all classes to enroll. They moved onto the site of a former CCC camp. Camp James, headed for democracy, set up a system of self-government, elected a work superintendent and began work on projects outlined by the farmers. The farmers, made skeptical by experience with CCC, were wary, but once convinced of the true aims of the new camp, plunged in enthusiastically. "Here is a type of American youth we want," they said. "They can help us revive a long-lost spirit of friendship and cooperation in the whole community."

Then quite unexpectedly Camp James became a political football. A congressman on the CCC appropriations committee termed it "a columnist's camp for the underprivileged." Forthwith permission for Camp James as an independent unit was rescinded and a regular CCC supervisor appointed. The rural townships protested and withdrew their support so long as it should be under routine CCC supervision. The original group of students moved to a nearby

location to continue (with the help of the farmers) their original objectives. But now aided only by private donations they had to relinquish hopes of "systematic, countrywide expansion."

But the group continued through 1940-41 and were joined by a women's division, assistants to farmers' wives. Convinced that wars are unavoidable unless peace is considered as serious an occupation as war, they were determined to give long-range, all-inclusive volunteer service.

Now that our country has entered the war, both youth and adults involved in Camp William James have extended its philosophy and practice to the Volunteer Land Corps,* an agency for the organization and direction of youth everywhere seeking a substitute for war. They see the great need for America to produce food—for armies, for starving Europe and for ourselves. The word to our farmers is "increase production" but in all parts of the country farmers are faced with labor shortage. Thousands of civilians, men and women, some rejected for military service by minor disabilities, some too young for service,

*Headquarters—51 E. 42nd St., New York City.

want to match the pay and risk of those in the armed forces. These the Volunteer Land Corps hopes to place at hard work on the nation's farms. The V. L. C., according to Dorothy Thompson, one of its sponsors, "is addressing its appeal to college youth—privileged youth—under the motto, 'Privilege Obliges.'" It is recruiting American college youth to give summer vacations or leave school now to work as hired men on farms at \$21 a month and board and room.

But the Land Corps seems more than farm work for these recruits. Their program includes week-end meetings of all workers in a region, together with the farm youth, "to discuss the issues of war and peace, the problems of their nation and their times, and to establish among themselves a solidarity of viewpoint toward those issues. Out of the community of work for the American land they hope to build a better understanding of nationhood and the strong, clear vision of what it is that victory must mean."

American youth, along with youth in other parts of the world, is searching

for more than the mechanics of democracy. They are hungry for its spirit—true brotherhood. They are willing to discard the pretense that we have yet achieved freedom but are eager to find where it can be had. Some of them believe what Antoine De Saint Exupery is saying to them: "Democracy comes only through building that something more vast than oneself. Real community and real life for the individual spring from sacrifice—from the free gift that demands nothing in exchange. It is not what you receive that kneads and moulds you so that you become a man. It is in what you give."

Others will join this spirited insistence, vocal in Camp James and the Volunteer Land Corps, that a nation with a vision is not "doomed" to anything. It may be that in the giving of mind and body to their country by way of service to the land, this generation may redirect the war spirit. This may be an adventure so in accord with human life as to constitute the basis of a new culture.

Lane's End Homestead,
Brookville, Ohio.

Should a Christian Go to War?

BY LEVI T. PENNINGTON

THE recent article by Dr. William L. Pettingill on "Should a Christian Go to War?" seems to me so full of error and so certain to mislead that I am venturing to offer a bit of a reply to it; not an exhaustive one, but one which touches just a few of the propositions brought out in this article.

It is true, as acknowledged by the author, that on either side of the question of a Christian's duty in war are men "equally godly, equally devout, equally sincere, equally brave." This truth is matched by the fact that in modern war there are men of this character among the citizens on both sides of the conflict. Is it the duty of English and American Christians to kill German and Italian Christians, and the duty of German and Italian Christians to kill English and American Christians, and thus advance the Kingdom of God and the cause of Christianity? Could anything be more unreasonable, or unchristian?

The attitude that it is the Christian's duty to obey the State, and that it might become his duty to perform an execution at the command of the State, seems to me so antagonistic to Christ's teachings and example that I wonder you could ever have permitted such teach-

This article was written as a letter to the Editor of the "Sunday School Times," and Levi Pennington kindly sent us a copy of his communication. Inasmuch as he speaks so cogently to certain questions frequently raised, we asked and were granted permission to reproduce it here.

ing in your periodical. The State required the early Christians to worship the emperor or die. They defied the State, and died. Has the State a right to demand that I execute a criminal in violation of my conscience, and may it become my duty? I deny it absolutely. I should as soon admit that the State has the right to demand that I manage a state liquor store, or handle the gambling business of the State, or control licensed prostitution. There have been times, there is now such a time in many nations, and there will be other times, when the Christian must take his choice between the commands of the State and the commands of God. And the early apostles gave the rule for a situation of that sort that will never be abrogated: "We ought to obey God rather than men."

The basic tenet in this article, that God has set up two institutions in the world and ordained them on two different bases, the Church based on mercy and the State based on justice, seems to me utterly untenable. Unless there is a proper degree of mercy in the justice of the State, and a proper degree of justice in the mercy of the Church, both institutions, in my judgment, fall short of God's plan for them. God is both just and merciful.

The idea that "the highest function of government is the judicial taking of life" is as repugnant to me as is the statement that "every government official is an 'ordained' minister of God." That would seem to mean every man in official position, no matter how he got there, nor for what purpose he won, stole or usurped his position. Hitler, Mussolini, Ivan the Terrible, the late Kaiser, Napoleon, the most corrupt governor or mayor ever elected by corrupt practices in America—all these were or are government officials, "ordained ministers of God," according to this article. I cannot think that God recognizes them as such, even if Dr. Pettingill does.

For they are government officials, and

surely the author of this article cannot be so naive as to suppose that only *our* government is ordained of God. We more than once resisted the English government; we warred against the Spanish government after they had granted every demand we made upon them; we fought the German government in one war with Italy on our side, and now we are fighting both of them, with England, our former enemy, on our side along with other powers which once were enemies. Is the present Russian government ordained of God? Was it a few short months ago when Russia and Germany were allies? This article seems to me hopeless in its efforts to justify a Christian's participation in war in obedience to his God-ordained government. The genuine Christian ought to know more about God's will for him than do these government officials, though every one of these, according to this article, is an "ordained" minister of God."

The appeal to the Old Testament for the justification of war seems to me puerile. One could quite as easily—to me it seems much more easily—justify slavery and polygamy and concubinage, the execution of a man for violation of the Sabbath, the killing of an entire family for the sin of one member of it, and many another old custom which to me seems far below the level of the requirements of Christianity.

This article seems to ignore the fact, which to me the scriptures themselves clearly indicate, that God has given to man a progressive revelation. "God, having of old times spoken unto the fathers in the prophets, by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son." To me Christianity is far above Judaism. "Ye have heard that it hath been said" . . . "but I say unto you . . ." is a basic thing in Christianity. Christ completed what Moses could not complete. "An eye for an eye and a tooth for a tooth" . . . "resist not him that is evil . . ."—there is a real difference here. "Blessed shall he be that taketh and dasheth thy little ones against the stones" . . . "Father, forgive them; they know not what they do"—and there is a real difference between the attitude of the baby-killer and that of the forgiving Christ.

To me the whole question resolves itself into this: Would Jesus go to war in obedience to the demands of his government if he were on earth today? Would Jesus stand behind a machine gun and mow down men and send them from the hate and blood-lust of battle to appear before the judgment seat of God? Would Jesus drop bombs on defenseless women and children? Would Jesus help to maintain a blockade that would starve human beings by the million? Would Jesus

help, if he were here, to turn the land and the sea and the air into a hell on earth? These are some of the things that modern war means, together with wholesale moral and spiritual degradation for generations. For me it would be blasphemy to say that Christ would participate in carnal warfare; for me it would be heresy to say that he would require it of his followers. War is not the Christian way. There is a better way; and the sooner Christians find it and follow it, the sooner will come the day when "nation shall not lift up sword against nation, neither shall they learn war any more."

Newberg, Oregon.

MISSION TO STUDENTS IN BLACKED-OUT EUROPE

ROLAND ELLIOTT

Ex. Sec. National Student Y. M. C. A.

Since November 28, 1941, I have travelled 14,000 miles on a special mission from American students to the students of Europe. I went as a skeptic, because we in America have so many doubts about what is going on in Europe—so many doubts about the possibility of any constructive work over there.

I met hundreds of students singly and in private groups behind closed doors. I saw hundreds more in internment centers and refugee camps. When Pearl Harbor prevented me from going into Germany (although I was given a German visa on December 8!), I got firsthand reports on thousands of students in prison camps in Germany.

In many ways Europe today is the "dark continent." Only in prehistoric days can one find a parallel for the exploitation, the tribal hatreds, the hunger and disease, the pressure of uncontrollable forces under which people live their lives from day to day. The pre-occupations of the students are three: (1) Food—how can we live? (2) Resistance—how can we stand against the terrifying forces that are now rampant? (3) Reconstruction—how can we get ready to create a new order of justice and cooperation?

I saw what American students are doing among these students in Europe—in camps and universities—through the money that has been given to the World Student Service Fund and through our representatives who are over there carrying on in our behalf. We have organized twenty-five "universities in captivity" among the prisoners. We are sending books, libraries, recreational equipment to 15,000 students.

Andre, the Pole, is typical of the multitude of interned students. He is blue-eyed, glorious-looking. He was one of the Polish army which, after the fall of Poland, kept marching until it joined

up with France. After the French debacle it fought its way through the German lines to Switzerland and internment. There are 12,000 of them in Switzerland today being generously taken care of by a liberty-loving Swiss people. Nearly a thousand of these Polish soldiers were students. With the cooperation of the Swiss universities, the World Student Service Fund leaders in Geneva established four university centers and went about selecting those who qualified for university work either as students or as professors. Andre wanted to continue his study of modern agriculture. Today he is enrolled in the "Internee University" at Winterthur. I met him there. We sat together in the crowded little foyer and talked with the help of an interpreter.

Poland? "There'll always be a Poland," Europe? "We must have a federal Europe. In it there must be a place for Russia, for England, for Germany; but all must work together—no one must be allowed to dominate. That is the cause of all this trouble and war now. We must not go back to Versailles again! We must not go back to the nationalism of the '20's." But will Germany and Russia allow Poland to live? "Of the two, we fear Germany most, for while Russia has dominated our political and economic life, Germany has tried to stamp out our traditions and culture as well. But hate and fighting will not solve our problems; only federal unity will." So you really have hope for the future? "If we had no hope, we would hang ourselves. We believe in the future as we believe in God!"

Worldover Press.

HOPELESS MONGRELS ALL!

Homo sapiens is hopelessly mongrel, and all attempts to dig up pure pedigrees for any of the sons of Adam are doomed to failure. Equally absurd are most popular notions of racial differences and race prejudice. People may easily be conditioned by their cultural environment to dislike members of an alien race, particularly where there is a clash of economic interests between the two groups. But that there is any inherent racial prejudices in the human animal is disproved by innumerable instances of perfect inter-racial harmony and cooperation. People of different races differ in their capacities and achievements, due in large part to differences in economic opportunities, cultural background, climatic stimuli, and social environment. But individual differences are greater than racial differences, and glib generalizations of racial superiority or inferiority are little more than rationalizations of culturally inherited prejudices.—From "Patriotism and Power" by FREDERICK L. SCHUMAN.

Human Tragedy Within Our Gates

By Walter Balderston

ONE hundred thousand people are packing their clothes and household goods and are preparing to leave their homes. The mass evacuation which filled us with so much horror when we saw it happening abroad is now taking place within our own country. The American citizens of Japanese ancestry and their parents, who have remained aliens because our laws would not permit naturalization, now must find new homes. If they cannot find a haven in territory that is not yet "proscribed," and few will be able to, they face spending an indefinite future in government camps. At the time this is written, the last week in March, there is no exception to the evacuation. All must go—old people and children, the crippled and the sick. School children are to leave their school chums; college students will stop their education. The economic loss alone staggers the imagination. Japanese farmers produce a very large percentage of the fresh vegetables that are grown along the West Coast, and many crops must be abandoned in the fields. A considerable amount of the commercial fishing was done by Japanese crews. The stocks of stores are being thrown on the market at disaster prices. Doctors and lawyers face the loss of years of effort to build up a practice. For all of this there is no prospect of compensation. But more than the financial loss is the social and personal deterioration which comes from hopes blasted, faith shaken, and loyalty betrayed.

The government has undertaken this mass eviction as the result of a relentless campaign in the press and on the air. The rumors of spying, the abortive submarine attack on coast oil fields, and the subsequent blackout in southern California, produced a fear of espionage and sabotage. The actual danger of this can only be determined by the proper military and civil authorities. We are told that they have been taking the steps that they thought adequate since the outbreak of the war. Published statements of Hawaiian officials which have recently appeared show that there was no sabotage by Japanese in the Islands either before or after the attack on December 7.

Many along the West Coast have been stampeded into a demand for evacuation by the unbridled accusations and insinuations of individuals and groups who hoped to make economic or political profit from fear and racial antagonism. Unfortunately, there has been no channel by which unprejudiced information

can reach the general public. It is encouraging to find, therefore, that in spite of the campaign of suspicion and hate, many people have not lost their good judgment and continue to maintain a sane and sympathetic attitude.

Although the public attention has so far been concentrated on those of Japanese origin, German and Italian aliens are also facing a similar move. Because this eviction is being carried on against groups, regardless of the guilt of the individuals, there is great danger that other religious, racial, or political minorities may become victims of skillfully directed campaigns in other parts of the nation.

One of the most difficult features of the entire problem has been the continuing uncertainty as to the policies of the government. The lack of definite information has contributed to the feeling of insecurity felt by the Japanese. Even with evacuation an apparent reality, it is difficult to make plans in the absence of official statements as to methods, places to which people will be taken and the like. The efforts of those who would help mitigate the pressure on the Japanese communities have also been handicapped by a lack of data.

While now, at the end of March, it is still too early to foresee in detail the measures which will be employed in undertaking a mass eviction of the magnitude contemplated, some of the features have become apparent. In the first place, the federal government is placing no obstacle in the way of voluntary resettlement in territory that is not yet "proscribed." The limitations of such individual emigration are lack of funds, scarcity of available havens, and local fear and antagonism in the new communities. The rumors, true or unfounded, which have been circulating concerning the hardships of those who have attempted to seek new homes, have not encouraged a great stream of settlers to the East.

One way in which Friends and others of good will can help in the present situation is in assisting families of Japanese that may come into their communities. As a result of official action and popular pressure, these persons are branded as disloyal and untrustworthy. It cannot be overemphasized that the government has been very zealous in apprehending for investigation all those against whom there has been the slightest suspicion. For this reason those who are now at liberty or who may be released after detention and examina-

tion may confidently be presumed loyal. It is necessary also to give protection from the unscrupulous who take advantage of the defenseless to deprive them of their goods or to reduce them to a condition of labor not far from slavery.

For those who cannot resettle themselves, and this is by far the larger number, the United States Army is establishing "reception centers" in several locations in the semi-arid intermountain area of the West. In these, families will live under military supervision in government-built camps. It is indicated that there will be opportunities for work, particularly on some sort of agricultural projects, but that part is not very definite. Neither is there any suggestion of how these people are to be rehabilitated at the close of the war.

The Japanese community has shown a commendable spirit. Confused and humiliated, they have accepted detention, the loss of employment, and the leaving of their homes, as the contribution which our citizens of Japanese ancestry can make for the good of the nation. But there is the constant fear that once they have made this tremendous sacrifice there will be no Promised Land after the exodus into the wilderness. It remains an obligation upon all Americans to see that the suffering of our Japanese citizens has not been in vain and that they do not become a class of paupers and outcasts but are restored to an adequate place in our national life.

The Japanese community has not stood entirely alone in this trial. The Christian churches, in particular, have assisted in relieving some of the problems as they have arisen. The Pacific Coast Branch of the American Friends Service Committee has long been interested in the problems of the Japanese in this country. Since the entry of this country into war, this work has been greatly expanded. Floyd W. Schmoe, Seattle, and Herbert V. Nicholson, Pasadena, are spending their full time during the spring months working for the Service Committee. Esther B. Rhoads has come from the Civilian Public Service Office in Philadelphia to work in Pasadena. Thomas Bodine and Walter and Marydel Balderston of the Pendle Hill Training Group are also working on the coast, Tom with Floyd Schmoe in Seattle and the Balderstons in Pasadena. G. Raymond Booth, the Executive Secretary of the Pacific Coast Branch, has devoted most of his time in recent weeks to conferences with offi-

cials and other concerned persons over this problem. In the Northwest, the Bay region, and Southern California, the work of the staff has been immensely aided by the most valuable efforts of Friends and other interested persons in each region.

The work of the Pacific Coast Branch has developed in three general areas. There has been the work of interpreting the Japanese and their problems to other individuals and groups. This has been done by news bulletins, talks to church groups, civic organizations and the like, and by personal conferences. In the second place the Japanese themselves have come for counsel and help. In many cases it has been possible to assist in the unraveling of red tape, or in providing the answer to a question. Others do not need specific help, but crave a word of hope and comfort. The need for sympathetic friends is increasingly felt as many of the Japanese leaders have been apprehended by the government for investigation.

The third field has been the provision of emergency shelter. This need developed suddenly in Southern California when the Navy ordered all persons living on Terminal Island, a portion of Los Angeles Harbor, to evacuate their homes on forty-eight hour notice. The majority of families living in this fishing community found shelter of some sort without help by outside assistance. There were several hundred people, however, who had no place to go. The Service Committee, with other religious groups, found shelter for these people in former language schools. In two of these a continuing care has been assumed. One is near Norwalk where there is a Japanese Friends church. K. Ishikawa, the pastor of this church, has been very helpful. About forty-five persons are living in the Norwalk school, with a volunteer who is awaiting assignment to Civilian Public Service Camp. The other hostel is in the former Forsythe Memorial School, which belongs to the Presbyterian Board of National Missions. The building is situated in the Boyle Heights section of Los Angeles and formerly housed a boarding school. About ninety persons are living there. Most of the families in both hostels consist of mothers and children of school age or younger. The father is usually in government custody. There is also a Caucasian volunteer in the Forsythe Hostel. The future of these people remains completely uncertain. They await the decision of the government as to their future and for the present remain under the general supervision of the groups which gave them shelter.

All those who are close to the Japanese and their problems at the present time are torn by two feelings. We feel

deeply the wrong which is done by ignoring the Divine Spark that is in every one. We see souls that are being abused and abused by this mass condemnation of a people and we rebel against having a part in it. Yet our friends need the love and help of those they trust more than ever. We are challenged to "live in the virtue of that life and power that takes away the occasion of all wars." May we have the strength and power to see the Light that is in every man and raise it up for all to see.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

THAT PEACE MAY COME

Behold all things are becoming new.

II CORINTHIANS 5, 17.

* * * *

The Commission of the Federal Council to study the Bases of a Just and Durable Peace met at Delaware, Ohio, March 3-5. Its findings are most heartening, and we quote significant sentences from sundry sections of the report.

* * * *

When the present conflict is over, and irrespective of which side wins in the struggle, the world that we know will be radically altered, for better or for worse.

FROM THE PREAMBLE.

* * * *

Many of the major preconditions of a just and durable peace require changes of national policy on the part of the United States. Among such may be mentioned: equal access to natural resources, economic collaboration, equitable treatment of racial minorities, international control of tariffs, limitation of armaments, participation in world government. We must be ready to subordinate immediate and particular national interests to the welfare of all.

FROM THE GUIDING PRINCIPLES.

* * * *

(We advocate) that during a transitional period after the fighting has ended, the efforts of the peoples of the world be devoted, in proportion to their ability, to the re-establishment of order, the provision of food, shelter and medical service, and the restoration of stable government and economic activity, especially in the devastated territories. These emergency measures must include policing by joint action for the protection of minorities and disarmed populations, and positive measures of economic and cultural cooperation. They should be carried out under international authorities,

representative of all peoples concerned. There should be no punitive reparations, no humiliating decrees of war guilt, and no arbitrary dismemberment of nations.

COMMITTEE ON POLITICAL BASES.

* * * *

We believe that no nation or group of nations can solve in a permanent way the economic problems interior to itself without the cooperation in good will of the other peoples of the world. . . It is necessary to abandon injurious forms of economic competition and to avoid entrance upon the disastrous chain of economic counter-measure and reprisals which often mark the policy of competing nations. We endorse the principle that "national interdependence now replaces independence and that action by any nation, notably in the economic field, which materially and adversely affects other people, is not purely a matter of domestic policy but is coupled with an international responsibility."

COMMITTEE ON ECONOMIC BASES.

* * * *

We believe that a new ordering of economic life is both imminent and imperative, and that it will come either through voluntary cooperation within the framework of democracy or through explosive political revolution. We recognize the need of experimentation with various forms of ownership and control, private, cooperative and public. It is hardly to be supposed that any one system, whether of private, cooperative or public enterprise, is suited to all kinds of production, distribution and service. The production and distribution of goods on the basis of voluntary cooperation is an experiment which in many parts of the world is meeting with notable success.

COMMITTEE ON ECONOMIC BASES.

* * * *

O God, we pray Thee to bring Thy people, made in Thine image, to a true mind and a just heart; restore good will, mutual trust and mercy upon earth; fill the thoughts of men with wisdom from above which is pure, patient, rich in forbearance and forgiveness; visit not upon our children the horror of an age whose spirit was not steadfast with Thee; lead us out of darkness into the dawn of the Day of the Lord Jesus, in whose name we pray. Amen.

JOSEPH FORT NEWTON
in *Christian Century*.

The idea that the liquor business creates something economically is on a par with the idea of an undertaker who complained that the pure milk committee in his town has ruined his trade in babies' funerals.—DR. IRVING FISHER, noted economist of Yale University.

—S. ARCHIBALD SMITH.

MEXICAN FRIEND AND POET TO BE AT RICHMOND

By MERLE L. DAVIS

On my recent trip to Friends in Mexico I spent part of one evening listening to Francisco Estrello read and interpret some of his poems. Two of those he read in Spanish are printed below after having been translated and written in verse by E. Merrill Root of Earlham College.

The one entitled, "Hymn to Peace," was written for an inter-American peace contest, in which each country of both North and South America was to submit one chosen from the best in that country. From among about forty poems submitted in Mexico, this one by Francisco Estrello won first place, together with a substantial monetary reward.

Francisco Estrello has made a number of other literary contributions to the intellectual and spiritual life of Mexico. These include the official hymn of the National University, a translation of Kagawa's "Songs of the Slums" and a course of study on "The Christian Citizen" for church school groups.

In addition to his responsibilities as lay-pastor of the Friends Meeting in Victoria, he has been asked to share his time regularly with the meetings at Mante, Monterrey, and Matehuala.

Friends will be glad to welcome him at the annual meeting of the Mission Board, April 14-17, and at the American All Friends Conference that is to follow, April 17-20.

HYMN TO PEACE

CHORUS

Ring all the Bells of Heaven—those bells of gold!
Ring all the Bells of Earth—those brazen bells!
Love be their music! And unfurl the bold
Fraternal flag—high where the white sun dwells!

I.

O sister nations of America,
Facing the future let us march together,
To flutes of peace. And let us sow the seed
Of love's great harvest in the soul's clear weather.
One, one forevermore, let us affirm
Dear love of comrades—they whose hands are white
Of blood forever . . . in whose hearts no germ
Of hatred lurks . . . Love be our flag of light!

II.

America is one land, integral:
Come, let us make the continent our home—
One hearth-fire and one altar for us all



FRANCISCO ESTRELLO

To joy in, from blue sky to dark rich loam.
Clasping our hands, now let us form a ring
Of peoples who have learned to love and give;
Let us go ever sun-ward, while we sing
The heart's desire of men who love to live!

MEN HAVE FANGS

Fangs in the mouths of men—
Mutation from the beasts!
But they are beasts whose den
Is civilization: see
Their vaster teeth that tear
The bone . . . the quick nerve . . . bare:
The plane's hawk-savagery—
The shell's wolf-ecstasy—
The teeth that joy to tear!

What poison in their blood!
What hall-mark of the beast!
They loose death's crimson flood;
They make men's flesh their feast.

Each wolf-fanged snout is red
With blood of children torn;
With blood of women dead
In dear homes flame-forlorn.

O baser beasts that slash
The young child's smiling face!
O baser beasts that gash
Those blue eyes' blinded grace!

O baser beasts that rend
The throats life made for song!
O baser beasts that end
Youth's spring with winter's wrong!

Century on century
Your dead crime's ebon hearse
Shall roll in infamy,
Enduring like a curse!

YOUNG FOLKS GATHER FOR WEEK-END WORK CAMP

Combining the fellowship of a reunion with the creativeness of the work-camp experience, about thirty young people gathered at Quaker Hill, March 27, 28 and 29, for a week-end work camp. Many were former A. F. S. C. volunteers, having been in service seminars, work camps or peace caravaning. A good number came who were particularly interested in A. F. S. C. volunteer work, though they themselves had never participated.

The work projects consisted of graveling the new parking area at Quaker Hill, doing spring spading, yard cleaning, making new curtains for the dormitory buildings and preparing of meals.

Leaders for the Saturday afternoon discussion periods were Esther Palmer, wife of Mervin Palmer, former director of the C. P. S. camp at Cooperstown, N. Y., and Chase Conover, head of Civilian Public Service for the Mid-West Area. A serious and practical discussion on "Pacifism as a Way of Life" gave opportunity for interchanging ideas on the actual challenges young people are meeting today and how. Chase Conover gave the group the latest developments in Civilian Public Service. Both were splendid discussions and could have expanded farther had time allowed. Ed and Marian Sanders took an active part in the conference leadership.

A. F. S. C. projects in this area were explained on Saturday evening preceding an intensive work-out of folk-games and folk dances led by Paul Turner of Indianapolis. Ed Sanders told of the year-round work camp at Flanner House in Indianapolis; Sadie Walton of the service seminar in Chicago; and Stanley Hamilton of the proposed camp for women at Quaker Hill. A time of good fellowship and singing around the fire concluded the day.

The conference closed on Sunday morning with a meeting for worship and further serious deliberation on problems facing young pacifists today.

Those present came mostly from within a radius of one hundred miles of Richmond, with the greatest numbers coming from Antioch College and Indianapolis. Margery Dudley served as chairman in guiding the thought and activity of the group. A similar work camp was proposed by the Planning Committee to be held again at Quaker Hill early in May. Persons interested should contact Stanley Hamilton, Quaker Hill, Richmond, Indiana.

"Christ offers the only way of keeping our life, namely, to lose it, to spend it for his sake."

QUAKER-SYRIAN CONTACTS IN ST. PETERSBURG

St. Petersburg, Florida, Friends have been finding various interesting avenues of service this winter. The meeting for worship has been attended by an increasing number of Friends, visitors and interested neighbors: since Christmas from 100 to 125 have been present each week. A large group of women come together once a week to sew or knit for the Service Committee and have sent in nearly 200 garments and articles.

It has been particularly helpful to have as speakers at the Forum and at other times some of the visiting Friends who have come to seek the sunshine and recreation of Florida. In addition to Janet Whitney and Rufus M. Jones and others who came earlier in the winter, we have enjoyed recently hearing from Francis R. Taylor of Philadelphia and Dr. Elihu Grant. Francis Taylor gave us a stimulating resume of Quaker pacifism and the challenge facing Friends today; Dr. Grant told of his experiences and excavations in Palestine and gave a sympathetic picture of the Arabs and their contribution to the world.

One pleasant experience made possible through Elihu Grant's acquaintance with the Near East was a tea to which were invited from twenty to thirty Syrians who are in business in St. Petersburg. It was a surprise to discover one man whose uncle was "the first Quaker in the Syrian State of Lebanon"; a family whose father had taught in the English Quaker school at Brumanna; a young girl, just recently come to this country, who was graduated at the Friends' Girls School at Ram Allah in Palestine. Dr. Grant skillfully brought out some remarks and music and poetry from the visitors, and we all felt drawn together in a warm fellowship which we hope can be kept alive.

Interest has been aroused, too, in some form of service to the Negro community in St. Petersburg, particularly in connection with a promising but struggling kindergarten, and a day nursery about to be opened. Some money has been given and we hope to follow this up next year with further contributions and personal assistance.

CAROLINE V. JACOB.

NEW ORGAN DEDICATED BY PLAINFIELD FRIENDS

March 22 was a great day in the Plainfield, Indiana, Meeting. A little more than a year ago there was conceived in the hearts and minds of the pastor and his wife, Frank J. and Myra Long, the idea of presenting to Plainfield Meeting a Hammond Electric Organ in

recognition of Ethel Atkinson, who has served the meeting many years and faithfully as organist. The plan was enthusiastically received by meeting members and many outside the church.

An Organ Committee, composed chiefly of young married people, was chosen, John Praay being chairman. A real spirit of commitment and harmony prevailed while the entire amount was being raised.

At the morning service on March 22, a large congregation gathered for the dedication. Presiding at the console and giving the organ prelude was Ruth Noller of Indianapolis, Fredric E. Carter, Yearly Meeting Superintendent, led the opening devotions, followed by two beautiful anthems sung by the choir, with Chester Drake directing and Ethel Atkinson at the organ. A solo by Tilghman Hadley preceded Frank Long's effective message on "The Ministry of Music."

The presentation of the organ to the Monthly Meeting was made to its clerk, Cora B. Vestal. Minnie M. Anderson offered the prayer of dedication.

The evening service was one of the finest ever presented in Plainfield, as evidenced by an overflow crowd. This very excellent program was given by Ruth Noller and the First Friends Choir of Indianapolis, E. Leona Wright, director, and Earl M. Wells, organist. Among its numbers were the anthem "Gloria" from Mozart's Twelfth Mass, the Bach-Gounod "Ave Maria" trio; and the "Sanctus" anthem from Gounod's "St. Cecilia" Mass.

WE BOTH HAVE LOVED

Come, let us sit together
In one clear shaft of sunlight
And talk, for
We have loved the same things,
You and I.

We both have thrilled to mountains:
You to your Fuji-San,
White and gleaming
In your distances.

I to sheer green peaks,
Tree-tipped and tall.
Can mountains be so different?

Firelight and friends
Have touched light chords in us,
Vibrant and rich.
Are hearts so different, then?

Something in me aches,
For we have loved the same things,
You and I.

ESTHER VEACH.

Akron, Ohio.

FRENCH IS RECOMMENDED FOR FRIENDS

BY BLANCHE W. SHAFFER

"To acquire Chinese is a work for men with bodies of brass, lungs of steel, heads of oak, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselah." To acquire French, fortunately, not all these qualities are necessary, and results are visible before one has attained the age of Methuselah. Great progress was achieved by the Service Committee trainees who during the autumn term at Pendle Hill went through an intensive study of both French and German. Without our realizing it, the method used in French followed that recently developed by the Rockefeller Foundation which consists in "relating language to the activities and interests of men in the different fields of work." The trainees preparing for some Quaker activity abroad were consequently taught "Quaker French," and by the end of the term they were able to compile an English-French Quaker vocabulary and to conduct business meetings in French with a clerk chosen from their own midst.

New plans have been considered for the French classes in the Pendle Hill Spring term. Besides the already successful Quaker-French, a more systematic study of the history and culture of France, the translation of articles in view of publication in American Quaker papers, and for still more advanced students the writing of a term paper in French are contemplated. Friends in the neighborhood will be invited to special French programs and to a conversation hour to be held before W. F. Sollman's lecture on current events on Tuesdays. Other possibilities will be considered in the course of the term. This new emphasis on languages will parallel the new interest in foreign tongues which might be one of the results of the All-American Friends Conference in Richmond, for its Study Outline calls attention to the importance of languages for the interpretation of the Quaker message. As George Fox, William Penn and others acquired a knowledge of French and German which fitted them to their ministry on the Continent, so Friends today can prepare for effective ministry and service abroad.

THE FIRST ROSE

How beautiful is a June rose,
When dew-drops on its heart repose
In tiers of jeweled lights that dart
In morn's bright glow that thrills my heart.

MARIE L. BLANCHE.

North Arlington, New Jersey.

QUAKERDOM • AT • LARGE

In the recent annual Ohio Intercollegiate Conference Debating Tournament held in Columbus, Ohio, in which nineteen colleges and universities participated, the debating teams representing Earlham College ranked first. Earlham was the only institution represented outside of Ohio.

* * * *

We had the unexpected pleasure the other day of a call from Ben Gerig, a member of the faculty of Haverford College, who had a speaking appointment at Muncie, Indiana. Our last contact with him was in 1930 at Geneva when he was occupying a responsible position in the League of Nations Secretariat.

* * * *

George H. Wood, Clerk of New York Yearly Meeting, is removing from Niagara Falls to Akron, Ohio, where he has recently accepted a responsible position as an industrial engineer. He and his wife, Hazel Oler Wood, have been spending a few weeks at the latter's old home at Williamsburg, a few miles north of Richmond, Indiana.

* * * *

In the recent Iowa State Intercollegiate Forensic Tournament, Julian Winston, a young Negro who is a Freshman in William Penn College, was chosen to represent Iowa at the National Forensic Tourney to be held this month in Chicago. Speaking on "The Negro and the Constitution," young Winston won over his older opponents from nine other competing colleges.

* * * *

Colby College in Waterville, Maine, is the proud recipient of the manuscript of Rufus M. Jones' book, "A Small Town Boy." This would seem to be a fitting presentation in view of the proximity of Colby to the Quaker community in which Rufus Jones grew to young manhood. Mary D. Herrick, cataloguer in the Colby College Library, has written an article of warm appreciation of the gift, in which she presents graphically the highlights of the book and interprets its spirit.

* * * *

From the current news letter from 57th Street Meeting in Chicago, we read: "Anna Coppock Houghton reports from the homestead at Arthurdale that the community this winter has been most nearly what they have hoped for it than at any time since its beginning. The Crafts Work, from which many Friends have furniture and textiles in their homes, is doing well; and the community is at a good general level. Considering the recent review of the past mistakes in the administration of the

homestead, both in Congress and the newspapers, Anna's friends will be glad to know that there is another side to the picture."

* * * *

A cablegram "without origin" was received March 24 by our Mission Board at Richmond from Robert L. and Margaret T. Simkin, saying that they were safe and would probably fly to their post of service at Chengtu in West China. Their precarious and harrowing experiences, including "perils by shipwreck," in returning to their work in China, rival those of the classic recital by Apostle Paul. Some days earlier a cable message was received through the American Friends Service Committee from Harry T. Silcock at Chungking, saying that Edith Sharpless was moving about freely in her work in Tokyo, and also that Lucy Burt and Charles and Elsie Matti in China were well and active. Harry Silcock reported likewise that the work in the Shanghai Center was continuing, being adapted to altered conditions. Regular meetings are being maintained.

* * * *

From April first, Heberto Sein, the Mexican Friend, will become Mexican

AMONG OUR CONTRIBUTORS

WALTER BALDERSTON—Represents the American Friends Service Committee in aiding Japanese on the West Coast.

KENNETH BOULDING—On leave of absence from Colgate University to work for the Economic and Financial Section of League of Nations Secretariat.

FRANK D. CAMPBELL—Formerly missionary in India, now pastor of the Methodist Church at Neoga, Illinois; member Wider Quaker Fellowship.

WILMER K. COOPER—Member Ohio Yearly Meeting (Conservative); a student at Wilmington College, now in Buck Creek C. P. S. camp, N. C.

HOMER J. COPPOCK—Chicago educationalist, Recording Clerk of Western Yearly Meeting.

ROBERT H. DANN—Member faculty, Oregon State College, Department of Sociology; active in Pacific Coast Association of Friends.

FRANCIS D. HOLE—On leave from Earlham College faculty to do graduate work at the University of Wisconsin.

MILDRED JENSEN LOOMIS—Student of economic and social questions experimenting in productive living.

LEVI T. PENNINGTON—President Emeritus, Pacific College, and lecturer.

CHARLES M. WOODMAN—Member, American Friends Board of Missions and faculty of Earlham College.

Adviser to the American Friends Service Committee and spend half his time in this service, interested largely in the projects of the Peace Section, but he will include all interests of the Service Committee as they arise. Heberto Sein is the son of a Mexican father and an English Quaker mother. He graduated from the University of California and took graduate work at Columbia University, New York, and at the Sorbonne, Paris. He has been in the Mexican Consular Service in New York City, diplomatic service in Mexico, and the Mexican Embassy in Washington, D. C. He has had eleven years' experience in the public school system of Mexico, and has been supervisor of the teaching of English in the technical and industrial schools. He is also the author of the official English textbook used in Mexico. His wife, Suzanne F. Sein, is a member of the Friends Center in Paris.

NEWS OF OUR MEETINGS

The third of a series of special meetings, arranged by members of Westbury and Jericho Monthly Meetings, will be held at Jericho Meetinghouse, Jericho, Long Island, on Sunday evening, May 3. Following the box supper at 6:30, Rufus M. Jones will address the meeting at 8 p. m.

* * * *

The ceiling in the auditorium of the Plainfield, Indiana, Friends Church, which was damaged several weeks ago when the ceiling of the Yearly Meeting room fell, has been replaced by a beautiful new ceiling. The collection taken on March 15 to help on repairs amounted to \$289 and the remainder was expected to be raised by March 29.

* * * *

Bear Creek Quarterly Meeting convened at Earlham, Iowa, on February 14 and 15, despite adverse weather conditions. Charles F. Thomas, in his message on Saturday morning, used Jesus' prayer as recorded in the seventeenth chapter of John. He stressed the fine, intimate relations existing between Jesus and his disciples, and the relevancy of those relations to succeeding generations of Christian people. In the knowledge and experience of this acquaintance and fellowship with Jesus and one another, we may find strength for our tasks today. . . Roy J. Clappitt and Harold Guthrie brought splendid peace messages, emphasizing anew the brotherhood of races. The young people were especially helped by the presentation of pacifists' problems and their possible solutions. The spirit of righteousness

rather than self-righteousness was coveted by all. * * * *

The Irving Street Meeting in Washington, D. C., enjoyed the presence of Isabel Needham on March 8, who told of the A. F. S. C. relief work being done in unoccupied France, from which she has recently returned. . . . Another interesting visitor was J. Edward Ransome, who told of work in the Tennessee mountains. . . . Monthly Meetings continue to be not only times for worship and the transaction of business, but social times as well. Members bring their evening meal and all enjoy it together. The period before the business meeting is often used for short talks, pictures, book reviews, etc. At the march meeting about a half hour was devoted to a Bible quiz. . . . Part of the mission study book will be reviewed at the April meeting. * * * *

On Sunday, March 15, the West Branch, Iowa, Meeting of Springdale Quarter, enjoyed a gathering celebrating its fiftieth anniversary as a Monthly Meeting. Regular services were held in the morning followed by a dinner in the church basement and an excellent program accompanying. The history of the local meeting was presented in question and answer form; a financial report was given showing expenditures on all improvements and new buildings as the years have passed, up to the recent installation of a new furnace and stoker this winter. The organization under the leadership of John Y. Hoover of the first Young People's Society was recounted; and the Christian Endeavor Society presented a playlet depicting scenes suggested by the old minute books of the meeting. * * * *

Looking back upon two years of successful operation and forward to a time of even greater usefulness, the New York Friends Center Association held its second Annual Meeting on March 17. The meeting was preceded by a turkey dinner, followed by reports of Center activities. Officers for the coming year are Samuel B. Williams, President; Ruth B. Perera, Senior-Vice-President; Herbert C. Petty, Junior Vice-President; Frances H. Burke, Secretary, Evelyn M. Keller, Assistant Secretary; and C. Marshall Taylor, Treasurer. Quoting from Samuel Williams' report, "the Center continues as a valuable and central information bureau for Friendly activities in the metropolitan area. It aids in coordinating the activities of the Joint Committees of the various Monthly Meetings, thus making them more effective. . . . During the past year special meetings were held for the Wider Quaker Fellowship, the A. F. S. C. work camps and the Interracial Relations Committee." The financial report showed the Center to be in improved financial

condition. Membership has increased phenomenally, rising from 214 to 299 during the year. Though the greatest percentage comes from the metropolitan meetings, many outside groups are represented, showing that the Center is filling a real need. * * * *

Sessions of Kokomo, Indiana, Quarterly Meeting opened on March 20 at the Courtland Avenue Meeting. Fred Snow, pastor of North Buckeye Church in Kokomo, led the group in singing. Clyde Joliff, Superintendent of Christian Education in Kokomo Quarter, introduced that subject, which was spoken to adequately and helpfully by Mary Bolton of Shilo Meeting. The Saturday morning message was brought by Jesse W. Fox, pastor of Grace Street Methodist Church in Kokomo. In the afternoon business session a telegram was approved to be sent to the President, senators and representatives requesting that the sale of intoxicating liquor be forbidden within five miles of the army camps. A petition to the same effect is being presented to all monthly meetings for their signatures. Fredric E. Carter presented the concerns of our missionary work. A quartet from the Merom camp sang and brought up-to-date word of developments in Civilian Public Service. At the concluding Young People's meeting, Martin Barney brought an evangelistic message.

TWO GOLDEN WEDDINGS AT GATE, OKLAHOMA

Two couples in the Gate, Oklahoma, Friends Church have celebrated their golden weddings within recent months. In November, Mack and May Smith completed a half century of married life. The Smiths, who were married in Carmel, Indiana, where they lived until coming to Oklahoma in 1904, are loyal supporters of the Gate Meeting, especially active in missionary and educational lines.

March 26 marked the fiftieth anniversary of the wedding of Frank and Alice Allen. They were married in Wichita, Kansas, though both were former Iowans, having been residents of Lynnville and New Sharon. Before coming to Gate in 1910, they had lived in both Haviland, Kansas, and Capron, Oklahoma. They are beloved and valued members of the church and community, who took active part as long as health permitted.

TAXATION IN WAR TIME

(Continued from page 152)

buy the bonds, that is to say, are not bearing their full share of the cost of the war because they receive in return for their money a claim on the next generation of their fellow citizens.

The only equitable way to share the

real cost of a war is by taxation, properly graded according to capacity to pay. Inflation is an unjust way to share the cost of a war, because when prices rise it is those with fixed money incomes—the widows and orphans, the holders of annuities and life insurance policies—who suffer most, and these frequently are least able to bear the curtailment of consumption. So, ultimately, is borrowing an unjust and dishonest way of sharing the real cost of a war, for then the rich, who can lend easily, escape the real burden, while the poor, who can not lend much, bear an added burden in generations to come.

The general testimony of Friends in favor of paying taxes, but against buying defense bonds, therefore receives added justification when examined in the light of modern economic thought. Perhaps, however, these considerations should lead us to add another testimony to our list, in favor of restricting personal consumption as far as possible in times of scarcity. If the burden of scarcity resulting from the war is to be shared equitably, there must be a restriction of consumption, and those who consume most to begin with should restrict their consumption most. If those of our number who happen to have above-average incomes—i. e. with incomes above about \$600 per head—attempt to continue our consumption at its pre-war level, the result will be that there will be proportionally less goods available for those who cannot increase their expenditure, prices will rise, and the burden of scarcity will be borne by those who are least able to bear it. Probably the most equitable method of dealing with scarcity is by rationing. But where rationing is not imposed, and the prices of things essential in consumption begin to rise sharply, those who have a deep concern for justice should endeavor to restrict their own consumption as much as possible, that more may be left for those less able to bear the rise in prices.

This restriction of consumption below the level which our income would enable us to attain, will result in saving: i. e. some of us will find that even after we have paid taxes, money still accumulates in our possession. If we merely hoard this, we are not much better than those who buy defense bonds, for we still have a claim on society for its goods and services in the future. Fortunately circumstances have placed before us a wide opportunity for the employment of the money that we save, in a way conformable to our consciences, in that we can support the Civilian Public Service, the American Friends Service Committee, our Missionary enterprises and other expressions of the love of God. By so doing we contribute not only to the "peace effort" directly, but

we also help to bear our proper share of the poverty caused by the war.

Princeton, New Jersey.

SUNDAY SCHOOL LESSON

(Continued from page 146)

all and a kindly sympathy for all. In these days our attention turns to men who grind down their workmen in field and factory and then expect to square themselves with God and his church by giving a modicum of their ill-gotten gains to the support of the church program.

Then Jesus pointed out one of the darkest of dark spots in the Pharisees' way of life. On what was their love centered? Chief seats and salutations. While some may be worthy, the love of public notice ill befits the religious leadership. In effect, Jesus said to them, "Your leadership brings contamination of spirit just as, according to our custom, men become unclean when they unwittingly walk over unmarked graves."

Then Jesus spoke to the lawyers, or scribes, these scholars who thought themselves too high to have their authority questioned. He told them they were increasing the burden of darkness. They "took away the key of knowledge."

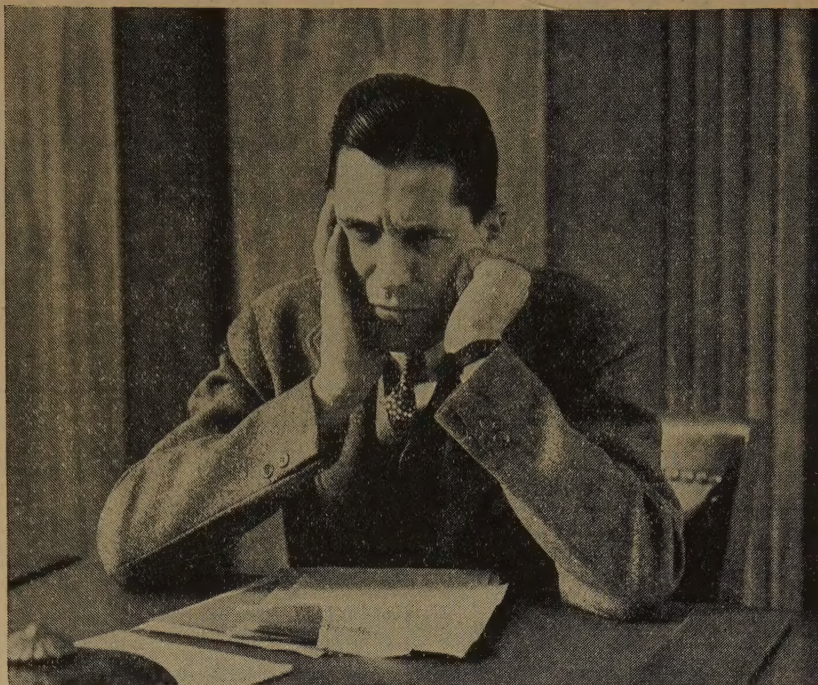
Some of us are teachers, some are ministers, some are concerned leaders. Do we know how to use the key to the kingdom of light and are we really concerned to use it?

These incidents increased the tension between Jesus and the false leaders, and that was natural. The struggle to increase the kingdom of God today calls for courage and steadfastness of purpose like that displayed by Jesus. Will we prove to be worthy followers?

YOUNG FRIEND "WRESTLES" FOR THE FAITH!

Gate, Oklahoma, Friends greatly appreciated the visit on March 22 of Phil Jacob, American Friends Service Committee staff member. He presented graphically the problems and progress of Civilian Public Service.

The Gate church is vitally interested in C. P. S. as five young men of the community are now in the camp at Merom, Indiana. They are Donald Harvey, Wayne and Roy Dunn, Gordon Lewis and Wesley Hein. Roy Dunn, who arrived in camp on March 20, is recognized by the American Wrestlers Alliance as the national champion heavy-weight wrestler. In 1936 he represented the United States in the Olympic games as heavy weight wrestler. Friends at Gate look with pride toward these young men who are steadfast in their loyalty to conscience and principles of the Quaker faith.



WORRIED?

In times like these we face many uncertainties. No one can help wondering how far prices will rise, how high taxes will mount, how long it will be until peace is again re-established.

How will this situation affect you as the head of a family? How will you face this era of insecurity and change? Undoubtedly, given life and health, you will answer this challenge as men have met similar problems before—with the faith and courage that endures until the crisis is past. You will manage to get along and will continue to provide the needs of your family.

But tragedy will appear should you, the breadwinner, be taken away without providing an adequate income for your family. They *would* have a hard time all by themselves. Life insurance is the quick and sure means of establishing security and banishing financial worry. You may need it now more than ever before.

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In these times it is more urgent than ever that our young people be given opportunities to develop skills and attitudes which will enable them to take their places of responsibility in the Society of Friends and the larger world in which they will live.

Inquiries relative to enrollments next autumn are now being received. Personal interviews are desirable and visits to the school are welcomed.

For catalogue apply to:

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Penna.

MARRIAGES

KELSEY-BINNS—At the West Richmond Meetinghouse in Richmond, Indiana, on April 2, 1942, after the manner of Friends, Virginia Louise Binns, daughter of Howard and Edith Binns of Richmond, Indiana, and Louis Edwin Kelsey of Indianapolis, Indiana, son of Hadley and Estella C. Kelsey of Wilmington, Ohio.

KROUSE-WETHERALD—At the Irving Street Meetinghouse in Washington, D. C., on March 1, 1942, Elizabeth Wetherald, oldest daughter of Joseph J. and Sallie R. Wetherald, and George David Dean Krouse, after the manner of Friends. The bride is Superintendent of the Irving Street Sunday School and an active leader in Young Friends activities in Baltimore Yearly Meeting. The groom is a member of the Washington Monthly Meeting and is in the employ of the Government.

MATHEISEN-KNOX—At the Wee Kirk of the Heather, Forest-Lawn, Glendale, California, on February 18, 1942, Edna M. Knox of Waterbury, Nebraska, and Kenneth H. Matheisen of Santa Monica, California, both members of Elk Valley Monthly Meeting, Nebraska Yearly Meeting. Ellis A. Wells, minister. At home in West Los Angeles.

DEATHS

WILDMAN—On February 14, 1942, suddenly, at Mercy Hospital in San Diego, California, of cerebral hemorrhage, Esther Theresa Wildman. She was born November 24, 1878, in Greene County, Ohio, the daughter of John and Mary T. Pugh Wildman. Graduated at Spiceland Academy and Westtown School, most of her college work was done at Stanford University. Thus equipped she filled out a long career of teaching, twelve years in Friends' schools in Philadelphia and vicinity, and nearly twenty-five years in the William Penn High School for Girls in that city. Many testimonies have been given by her colleagues of the fine, ennobling influence she exerted over the thousands of girls who passed through her classes. She served Twelfth Street Meeting as Overseer and Elder and in many committee appointments. One sister and one brother survive. Funeral services were held in Philadelphia, with interment at Middletown Friends Burial Ground, Delaware County, Pennsylvania.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11thth Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School—9:30 a. m. Meeting for Worship—10:45 a. m. Errol T. Elliott, Minister. Telephone, Riley 5224.

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meetinghouse, 221 E. 15th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

ADMISSION OF FRIENDS' CHILDREN

To complete the 1942-43 enrollment, a selection will be made from applications received before Fifth Month 1st. Until then, places will be held for Friends' children; thereafter they will be given preference on the waiting list.

Consultation at the school or inquiries by correspondence are invited.

For a catalog and bulletins descriptive of the George School curriculum, write to

GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

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